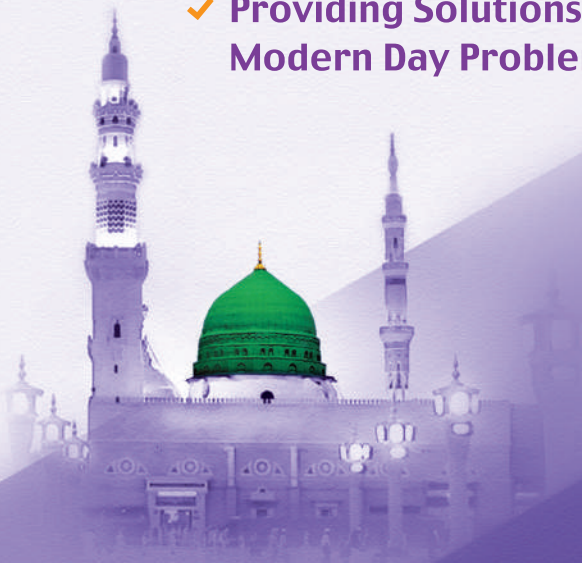


اللغة الإنجليزية

THE MESSENGER OF ALLAAH, MUHAMMAD ﷺ

- ✓ Ensuring Rights.
- ✓ Enjoining Values and Ethics.
- ✓ Warning against Prohibitions.
- ✓ Providing Solutions to Modern Day Problems.



By

Ahmad ibn Othmaan Al-Mazid, Ph. D,

Associate Professor, Islaamic Studies
Faculty of Education, King Saud University

**THE MESSENGER
OF ALLAAH,
MUHAMMAD** ﷺ



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Introduction

All praise is due to Allaah; may Allaah's peace and blessings be upon Muhammad, and his brother prophets and messengers.

From among humankind, Allaah selected messengers to deliver His messages to people: *"Allaah chooses Messengers from angels and from men. Verily, Allaah is All-Hearer, All-Seer"* (Qur'aan 22: 75)

Allaah chose Muhammad, *sallallaahu 'alayhi wa sallam*, to be the seal and best of His messengers. Allaah raised his stature and maintained his excellent reputation through this life until the eternal afterlife: *"And (We) raised high your fame."* (Qur'aan 94: 3)

Throughout the messengerhood of Muhammad, *sallallaahu 'alayhi wa sallam*, until the Last Day, the love and veneration of Muslims for Muhammad, *sallallaahu 'alayhi wa sallam*, has continued unabated and has been something they vie over amongst themselves.

A person's love of the Messenger and his *Sharee'ah* (Islaamic law) is a criterion by which his faith is measured.

Allaah Says (what means): "Say (O Muhammad to humankind): *"If you (really) love Allaah then follow me (i.e. accept Islaamic Monotheism, follow the Qur'aan and the Sunnah), Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful."* (Qur'aan 3: 31).

Allaah Also Says (what means): *"Indeed in the Messenger of Allaah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allaah and the Last Day and remembers Allaah much."* (Qur'aan 33: 21)

Al-Haafith Ibn Katheer Al-Dimashqiyy, *may Allaah have mercy on him*, stated that this verse constitutes a conclusive proof that the Prophet's sayings, actions and the manner in which he managed his affairs are an example to be followed.

Allaah complimented those who were truthful in their love for



His Messenger, Muhammad, *sallallaahu 'alayhi wa sallam*, praised them and promised them a great reward and success, Saying: *“So those who believe in him (Muhammad), honor him, help him, and follow the light (the Qur’aan) which has been sent down with him, it is they who will be successful.”* (Qur’aan 7: 157)

This honorable Prophet, *sallallaahu 'alayhi wa sallam*, was filled with love for his entire nation and wished to see all of them. Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger, *sallallaahu 'alayhi wa sallam*, said: **“I wish I could meet my brothers.”**

The Companions said: “Are we not your brothers?”

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“You are my Companions, but my brothers are those who will believe in me yet they have never seen me.”**¹

When Muslims reflect on this sincere wish of the Prophet, *sallallaahu 'alayhi wa sallam*, it moves the emotions of the people who possess purified souls and sound hearts, they return this love and loyalty, thus passing down this love over this nation’s generations. This makes it incumbent upon every believer to follow the example of the noble Prophet, *sallallaahu 'alayhi wa sallam*, and pursue his purified path.

Fulfilling human rights, which comes after fulfilling the Creator’s rights, is one of the greatest examples set by the Prophet, *sallallaahu 'alayhi wa sallam*. **This is based on** his exemplary manners and sublime conduct that a believer should follow. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“I have been sent to perfect good manners.”**²

Today, communities around the world are in dire need of such manners. These manners define Islaam and introduce the Messenger, *sallallaahu 'alayhi wa sallam*, in the best possible way. Throughout history, these noble manners and sublime values have influenced the people who entered the religion of Allaah in multitudes. For instance, Islaam entered Southeast Asia – not by an invading army or scholars

¹Reported by Ahmad and Muslim.

²Reported by Ahmad and others.



or jurists – but thanks to the good manners that the Muslim merchants displayed in their dealings with the inhabitants of these countries, thereby allowing them to see practically the beauty and excellence of Islaam.

When a person visits the Holy Land to perform Hajj (pilgrimage) or ‘Umrah (minor pilgrimage), his faith gets boosted, which motivates him to become a knowledgeable ambassador and an honest transmitter of the Prophet’s good manners.

This book is meant to be shared with our brother and sister pilgrims and Muslims everywhere so that we can all come together to introduce our Messenger, *sallallaahu ‘alayhi wa sallam*, which is one of the best ways to advocate his message and refute the misrepresentations introduced about him.

This book is the outcome of many years of observation and writing. We have collected about four hundred texts, some were said by the Messenger, *sallallaahu ‘alayhi wa sallam*, and others describe his practical actions without delving deep into the details and interpretations that would take the reader away from the intended context. The book is divided into sections under the following headings: rights, values, principles, and solving the problems of humankind. Seventy-two sub-topics are included under these headings that generally revolve around the five necessities that the divine laws sought to guard: religion, soul, mind, property and honor.

“So those who believe in him (Muhammad), honor him, help him, and follow the light (the Qur’aan) which has been sent down with him, it is they who will be successful.” (Qur’aan 7: 157)

Our conversations and discussions should be more often centered on the Messenger, *sallallaahu ‘alayhi wa sallam*, as he is the best and most noble of humankind, well known among the sublime and majestic angels.

Allaah rebukes those who have failed to inform themselves about the Prophet, *sallallaahu ‘alayhi wa sallam*, or following him and Says



(what means): *“Or is it that they did not recognize their Messenger (Muhammad) so they deny him?”* (Qur’aan 23: 96)

Al-Haafith Ibn Katheer, *may Allaah have mercy on him*, explained: “Do not they know Muhammad and his truthfulness and honesty with which he grew up amongst them? Do they dare deny it?”

This is the reason why, Ja'far ibn Abu Taalib, *may Allaah be pleased with him*, said to Negus, the king of Abyssinia: “O king, Allaah has sent a messenger unto us whose pedigree, honesty and truthfulness we know well.”

Al-Mugheerah ibn Shu'bah, *may Allaah be pleased with him*, said the same thing to Khusrau and so did Abu Sufyaan Sakhr ibn Harb, *may Allaah be pleased with him*, to Emperor Heraclius when the latter and his companions asked Abu Sufyaan about the Prophet's lineage, truthfulness and honesty. Although they were disbelievers, they were convinced of the Prophet's attributes and admitted them.

We have published this book in a number of languages so that it may serve as a reference for anyone, whether Muslim or non-Muslim, who wants to be well-informed about the Prophet, *sallallaahu 'alayhi wa sallam*, and so that all Muslims may benefit from it greatly. This material has been made available for use in presentations, discussions, for study and dialogue through gatherings, forums and various print and audio-visual means of communication.

Finally we ask Allaah, the Beneficent, to improve our affairs and grant us all well-being, guidance and light. May Allaah bestow his peace and blessings on our Prophet, Muhammad, his family, Companions and faithful followers until the Day of Judgment.

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Supplicating for the Prophet of Allaah

Allaah sent His Messenger Muhammad, *sallallaahu 'alayhi wa sallam*, to the entire creation as a witness, a bringer of glad tidings of Paradise to those who accept the Path he calls to and a warner against the wrath of Allaah. He sent him to invite to the religion of Allaah, by His permission, and as an illuminating lamp to light the Path of survival, the Path of Allaah.

Allaah sent him with guidance and mercy and the true religion, and to guide people to their happiness in this world and the Hereafter. This is the reward for those who believe in him, love him and follow his path, *sallallaahu 'alayhi wa sallam*.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, conveyed the message and advised the nation, and struggled and sacrificed for the sake of Allaah. We ask Allaah to reward him for having conveyed the message that guided us to the Path of Allaah.

When reading this book, one will frequently come across the term “*sallallaahu 'alayhi wa sallam*”, and we feel obliged to clarify a few matters pertaining to this term.

Its meaning:

The term consists of two parts, one part is *Salaah* which is in the part “*sallallaahu*” and the second part is “*Salaam*” which is in the part “*wa sallam*”.

These two terms are a form of supplication and prayer for Prophet Muhammad, *sallallaahu 'alayhi wa sallam*.

According to the predominant opinion of the Muslim scholars,



the first part means: To ask Allaah to exalt his mention. In other words we ask Allaah to honor, glorify and raise his rank and exalt his mention because we (as humans) cannot praise him enough to fulfill his due right upon us (for having conveyed the message that guided us to the Path of Allaah).

In the second term we pray that Allaah renders the Prophet, *sallallaahu 'alayhi wa sallam*, free from anything dispraised with regards to his mission and Nation and make his Nation blessed and increase those who call towards the Path he called for.

Its ruling:

According to the predominant opinion, saying (or writing) the term "*sallallaahu 'alayhi wa sallam*" when the name of the Prophet is mentioned or written is an obligation. The evidence for this is the narration in which Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, said: **"The miser is the one before whom my name is mentioned [or written] and he does not say *Salaah* for me [i.e. *sallallaahu 'alayhi wa sallam*]."**¹

In another narration, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Allaah will humiliate [and disgrace] whoever hears [or reads] my name and he does not say *Salaah* for me [i.e. *sallallaahu 'alayhi wa sallam*]."**²

Undoubtedly, not uttering *Salaah* for the Prophet, *sallallaahu 'alayhi wa sallam*, when his name is mentioned (or written) is a form of impoliteness and disrespect towards the Prophet, *sallallaahu 'alayhi wa sallam*. Therefore, a Muslim must be keen on saying this prayer whenever he hears or reads the name of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in order to be of those who obtain a great reward and adhere to the command of Allaah in His Saying (which means): **"Indeed, Allaah**

¹Reported by At-Tirmithi (3546) and Ahmad (1736).

²Reported by At-Tirmithi (3545).



exalts the mention of the Prophet, and His angels [ask Him to do so]. O you who have believed [ask Allaah] to exalt his mention and [ask Allaah to grant him] Salaam." (Qur'aan 33: 56)

There are many narrations highlighting the virtue of exalting the mention of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. The following are some of these narrations:

'Abdullaah ibn 'Amr, may Allaah be pleased with him, narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"Everyone who says Salaah for me [i.e. asks Allaah to exalt my mention] will receive in return [for every time he utters it] ten rewards from Allaah."**¹

Ibn Mas'ood, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"The people who will be most entitled to my intercession on the Day of Resurrection are those who supplicate Allaah more often to exalt my mention."**²

Ubayy ibn Ka'b, may Allaah be pleased with him, narrated:

"When one-third of the night would pass, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, would get up and call out: "O people, remember Allaah. The Raajifah [i.e. the first Blowing of the Trumpet which will shake the whole universe and thus cause all life to cease] has come, followed by Ar-Raadifah [i.e. the second Blowing of the Trumpet which will restore life and thus mark the Resurrection Day]. Death has approached with all that it comprises. Death has approached with all that it comprises."

I said: "O Messenger of Allaah, I frequently invoke Allaah to elevate your rank. How much of my supplications should I devote to you?"

He, *sallallaahu 'alayhi wa sallam*, said: **"You may devote as much as you**

¹Reported by Muslim (384).

²Reported by At-Tirmithi (484).



wish."

When I suggested a quarter, he, *sallallaahu 'alayhi wa sallam*, said: **"Do whatever you wish, but it will be better for you if you increase it."** I suggested half, and he, *sallallaahu 'alayhi wa sallam*, said: **"Do whatever you wish, but it will be better for you if you increase it."** I suggested two-thirds, and he, *sallallaahu 'alayhi wa sallam*, said: **"Do whatever you wish but it will be better for you if you increase it."**

I said: "Shall I devote all my supplications invoking Allaah to elevate your rank?" He, *sallallaahu 'alayhi wa sallam*, said: **"Then you will be freed from your worries and your sins will be forgiven."**¹

Why should we say it?

There are many reasons why one should say *sallallaahu 'alayhi wa sallam* upon hearing or reading the Prophet's name, such as the following:

- To obtain the great rewards mentioned in the previous narration.
- To adhere to the command of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in saying it.
- To adhere to the command of Allaah in saying it.
- To fulfill one of his rights upon his Nation.
- To express gratitude for the great blessing he conveyed to us (i.e. the religion of Islaam).
- To increase our love for him, *sallallaahu 'alayhi wa sallam*. The more one mentions his name and supplicates for him, the more one's love for him increases, and this helps the person to fully adhere to his commands and refrain from the prohibitions he warned against.

¹Reported by Ahmad (21242) and Al-Haakim (3578) in his book *Al-Mustadrak*.



How to say it?

There are many ways to say this supplication and the easiest and most summarized is to say (or write) "*sallallaahu 'alayhi wa sallam*".

How often should we say it?

Ibn Salaah, may Allaah have mercy on him, said: "Some scholars stated that one should say it every time he hears (or reads) the name of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. When writing, one should write it whenever the name is mentioned. One should not become bored of repeating it regardless of how many times it is written or said: and anyone who neglects this has indeed deprived himself from a great deal of reward." ¹

¹Ibn Salaah in his book *Muqaddimat Ibn Salaah* (pg. 188).



Preface

1	A Profile of the Life of Muhammad, <i>sallallaahu 'alayhi wa sallam</i>
2	Prophets are Brothers
3	Recognition of Muhammad, <i>sallallaahu 'alayhi wa sallam</i> : an Example by a Byzantine King
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Preface

1. *A Profile of the Life of Muhammad, sallallaahu 'alayhi wa sallam,*

His lineage, sallallaahu 'alayhi wa sallam:

He is Abu Al-Qaasim, Muhammad the son of 'Abdullaah, the son of Abdul Muttalib, the son of Haashim, the son of 'Abd Manaf, the son of Qusai, the son of Kilaab, the son of Murrah, the son of Ka'ab, the son of Lu'ay, the son of Ghaalib, the son of Fahr, the son of Maalik, the son of Nadhar, the son of Kinaanah, the son of Khuzaymah, the son of Mudrejah, the son of Elias, the son of Mudhar, the son of Nizaar, the son of Ma'd, the son of Adnaan, who belongs to Ismaa'eel (Ishmael) son of Ibraaheem (Abraham), may Allaah exalt their mention.

His mother's lineage:

The mother of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, is Aaminah the daughter of Wahb, the son of 'Abd Manaaf, the son of Zuhrah, the son of Kilaab.

His birth, sallallaahu 'alayhi wa sallam:

The Messenger, *sallallaahu 'alayhi wa sallam*, was born in Makkah on the very year of Abrahah Al-Ashram's attempt to demolish the Ka'bah, i.e., 570 – 571 A. D.

The day of his birth was Monday, in the lunar month of Rabee' Al-Awwal that year.

Death of his parents and grandfather:

His father, 'Abdullaah, died when he was still a fetus, followed



by his mother when he was only six. His grandfather, ‘Abdul-Muttalib, assumed his custody, but died later when Muhammad, *sallallaahu ‘alayhi wa sallam*, was eight.

*His nursing and early life, *sallallaahu ‘alayhi wa sallam*:*

He was suckled by Thuwaybah, Abu Lahab's maid, and Haleemah As-Sa'diyyah. Muhammad, *sallallaahu ‘alayhi wa sallam*, was brought up as an orphan in the custody of his grandfather, ‘Abdul-Muttalib. When he passed away, his custody was assumed by his uncle, Abu Taalib, who took good care of him and showered him with kindness and compassion.

Allaah, Exalted be He, purified Muhammad, *sallallaahu ‘alayhi wa sallam*, from corruption and misconduct even in the pre-Islaamic era, and bestowed on him every ethical etiquette so that he was known among his people as the "trustworthy" and "the truthful" because of his acknowledged honesty, truthfulness and purity of which they had first-hand experience.

His first business enterprise saw Muhammad, *sallallaahu ‘alayhi wa sallam*, heading to Syria with his uncle, Abu Taalib.

On his second endeavor, he made his way with Maysarah, the slave of Khadeejah, *may Allaah be pleased with her*, to the same destination on business for her prior to their marriage. The trip culminated with Maysarah's description of the honesty and integrity of Muhammad, *sallallaahu ‘alayhi wa sallam*, which won Khadeejah's heart and resulted in their marriage.

He, *sallallaahu ‘alayhi wa sallam*, was 25 when he married Khadeejah bint Khuwayled, *may Allaah be pleased with her*, who was 40 years old.



Divine revelation:

At the age of 40, in 610 A. D., Allaah honored Muhammad, *sallallaahu 'alayhi wa sallam*, with His Revelation and Divine Message.

It was in this time Angel Gabriel, *may Allaah exalt his mention*, came down to Muhammad, *sallallaahu 'alayhi wa sallam*, at a cave in Mount Hira' – a mountain in Makkah – as he secluded himself in this cave for meditation.

Gabriel, *may Allaah exalt his mention*, came down at Mount Hira' and told Muhammad: "Read".

"I cannot read," replied Muhammad.

Thereupon, the Angel grabbed him tight by his covering garment until Muhammad, *sallallaahu 'alayhi wa sallam*, was exhausted.

Then said: "Read".

"I cannot read," replied Muhammad, *sallallaahu 'alayhi wa sallam*.

The same dialogue was repeated thrice.

Gabriel, *may Allaah exalt his mention*, then recited (what means): *"Recite in the name of your Lord who created. * Created man from a clinging substance. * Recite, and your Lord is the most Generous. * Who taught by the pen. * Taught man that which he knew not."* (Qur'aan 96: 1 – 5)

Shaking, the Messenger of Allaah returned to Khadeejah, *may Allaah be pleased with her*, trembling and told her of what had happened. In turn, she soothed and comforted him, and said: "Never... Allaah would never humiliate you, for you are good to your relatives, you are true to your word, you help those who are in need, you support the weak, you feed the guest and you answer the call of those who are in distress."

Revelation stopped for a divine reason, but resumed after a



while and assigned the Prophet, *sallallaahu 'alayhi wa sallam*, the duty to preach and convey the divine message and shoulder his responsibilities. At this point, Allaah sent down His words (which mean): *"O you who covers himself [with a garment]. * Arise and warn. * And your Lord glorify. * And your clothing purify. * And uncleanness avoid."* (Qur'aan 86: 1 – 5)

In the above verses, Allaah commands Muhammad, *sallallaahu 'alayhi wa sallam*, to warn his people and call upon them to worship Allaah alone. Accordingly, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, called upon every one, the elderly and the young, the free men and women, the slaves and the black and the white. Some responded positively, but the majority chose otherwise.

Stages of preaching:

Muhammad, *sallallaahu 'alayhi wa sallam*, started preaching secretly to individuals, and remained so for three years. When the Qur'aanic verse (which means): *"Then declare what you are commanded and turn away from the polytheists."* (Qur'aan 15: 94) was revealed, he preached in public; i.e., he went to markets and communities to preach the word of Allaah.

Perseverance despite harm:

Muhammad, *sallallaahu 'alayhi wa sallam*, held fast to patience, remained hopeful of receiving divine reward and faced myriad harms and troubles from his own people. When harms took their toll against his Companions, he allowed them to flee from the intolerable oppression and tyranny to Abyssinia in 615 A. D. since it was ruled by a just Christian ruler.

Immigration to Madeenah:



Thereafter, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, migrated with his Companion, Abu Bakr, *may Allaah be pleased with him*, to Madeenah in 662 A. D. Thus, he was forced to leave his own home where he spent his early life after three years of being belied and undergoing suffering and aggression, to another home where he received an outstanding reception, was believed in and protected by people with their own selves and money, and offered full advocacy for his message.

In Madeenah, the Prophet, *sallallaahu 'alayhi wa sallam*, established the Islaamic state, enacted the first civil constitution in human history, known as 'the Constitution of Madeenah', where peaceful co-existence among individuals, communities and faiths and minorities' rights were enshrined in a way that was unprecedented in human history at that time.

The said civil constitution included the following:

"This is a Covenant by Muhammad, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, between believers and Muslims of Quraysh (on one hand) and the People of Yathrib (Madeenah) and newcomers thereto for purposes of fellowship and if need be, fighting.

- All of the said groups are one distinctive nation among others.
- Believers shall not leave a *Mufreh* ¹ among them without helping him with kindness.
- Pious believers shall ward off every aggressor and their injustice, or any seeker of aggression or corruption among believers. Believers shall be at one against a renegade even if he is one of their children.
- A believer may not kill another in retaliation for a disbeliever, nor shall they patronize a disbeliever against a believer.

¹*Mufreh*: person with heavy debts and many children.



- Believers shall be patrons and allies for each other and distinguished from other people.
- Jewish newcomers shall have support and help, and will never face injustice or be patronized against.
- Pious believers are on the most righteous and upright path.
- The Jews shall share expenses of war with believers as long as they are in a state of war.
- The Jews of Bani 'Awf and the believers are one nation, the Jews shall keep their faith and Muslims shall be patrons and allies of each other, except the unjust and wrongdoers whose mistakes shall only affect themselves and their respective households.
- The Jews shall provide for their own expenses, and Muslims shall provide for theirs in like manner.
- The Jews and Muslims shall advocate for each other against any fighting parties hereto, and shall share advice, recommendations and kindness save misdeeds.
- Any dispute or conflict auguring ill between parties shall be referred to Allaah and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.
- Both parties shall advocate for each other against transgressors of Yathrib.
- This covenant shall not protect any aggressor or wrongdoer. Whoever leaves Madeenah shall be safe, and whoever stays therein shall be safe save aggressors and wrongdoers. Allaah shall be the neighbor (Protector) of the pious and good doers, and so shall Muhammad, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*."

Key messages of Muhammad, the Messenger of Allaah, sallallaahu 'alayhi wa sallam:

The first and foremost message Muhammad, *sallallaahu 'alayhi wa sallam*, preached was monotheism, disbelief in any and every other deity



except Allaah and promotion of ethical values such as: honesty, justice, equality, mercy and moderation.

He also held good manners in high esteem, making them a key means of gaining proximity to Allaah. Further, he stressed that this world is but a place to plant, the fruits of which are to be claimed in the Hereafter, and so man is only a vicegerent with a mission to construct and develop the earth in every positive manner.

The Prophet, *sallallaahu 'alayhi wa sallam*, commanded his followers to render each one their respective rights – whether Muslims or non-Muslims, a human being or otherwise. Undoubtedly, freedom of belief is one of the fundamental rights. Hence, no one would ever be forced to embrace Islaam simply because the divine command reads (what means): *"There is no compulsion in religion..."* (Qur'aan 2: 256)

His sons and daughters:

All his sons and daughters were by Khadeejah bint Khuwaylid, *may Allaah be pleased with her*, except Ibraaheem who was by Mariyah, the Copt given as a gift to Muhammad, *sallallaahu 'alayhi wa sallam*, by the Egyptian king of the time.

Sons: Al-Qaasim, after whose name Muhammad, *sallallaahu 'alayhi wa sallam*, was named Abul-Qaasim, lived only for a few days; and Ibraaheem who was born in Madeenah and lived therein for twenty-two months and died three months later.

'Abdullaah, nicknamed At-Taahir (the virtuous) and At-Tayyib (the good one), who died in Muhammad's lifetime as well.

His daughters: Zaynab, Ruqayyah, Faatimah, Umm Kulthoom.



His wives: At the age of 25, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, married Khadeejah bint Khuwaylid, may Allaah be pleased with her, who was 40 years old. For 25 years with her, Muhammad did not marry any other woman up to her death at the age of 65 until he had reached the age of fifty. Thereafter, he married several women all of whom were either widows or divorced except 'Aa'ishah, *may Allaah be pleased with her*. His later marriages at his age were for several reasons, including:

- 1- *Teaching:* To 'graduate' some well-qualified female teachers, especially in religious matters related to women, for the benefit of all women.
- 2- *Legislative:* To annul pre-Islaamic customs, such as ascribing adopted sons to their adopted fathers, and hence his marriage to Zaynab bint Jahsh, *may Allaah be pleased with her*.
- 3- *Social:* The social objective is clearly manifested in his marriage to 'Aa'ishah, *may Allaah be pleased with her*, the daughter of his first minister, Abu Bakr As-Siddeeq, *may Allaah be pleased with him*, followed by marriage to Hafsa bint 'Umar ibn Al-Khattaab, *may Allaah be pleased with her*, his second minister.
- 4- *Political:* This is manifested in his marriage to Juwayriyyah bint Al-Haarith, *may Allaah be pleased with her*, daughter of the head of the tribe of Bani Al-Mustaliq, and to Safiyyah bint Huyay ibn Akhtab, *may Allaah be pleased with her*, daughter of the chief of Bani Quraythah.

Therefore, the noble, benevolent and righteous reasons of the Prophet, *sallallaahu 'alayhi wa sallam*, behind all his marriages are all but clear; i.e., his heart was not overwhelmed by worldly desires. Nor was such a number of marriages extraordinary to his society, rather, it was a tradition.

His death:

The Prophet, *sallallaahu 'alayhi wa sallam*, remained in Madeenah for ten



years, died at the age of sixty-three, was washed by ‘Ali ibn Abu Taalib and his uncle Al-‘Abbaas ibn ‘Abdul-Muttalib, may Allaah be pleased with them, among others, and shrouded in three white cloths.

The Muslims performed funeral prayer on him individually for no one dared to lead such a prayer due to the position of the Prophet, *sallallaahu ‘alayhi wa sallam*, and since he used to be, and shall remain, the leader (*Imaam*) in his life and thereafter.

Afterwards, the Prophet, *sallallaahu ‘alayhi wa sallam*, was buried right beneath the place where Allaah claimed his life. After burial, his daughter, Faatimah, may Allaah be pleased with her, told Anas, may Allaah be pleased with him: "How did your hearts venture to pour dust on the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*?"

Anas, may Allaah be pleased with him, was quoted as saying, "When the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, came to Madeenah, every corner of it was clad in light, but when he passed away every corner was clad in darkness."

* * *

2. *Prophets are Brothers*

All prophets are brothers assigned by Allaah to guide humans and take them from darkness to righteousness. Consequently, Allaah made it an integral part of faith to believe in all prophets and messengers for He Says (what means): *"Say, [O believers], "We have believed in Allaah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."*



(Qur'aan 2: 136)

Hence, denial of a single prophet yields disbelief in Allaah and belying His messengers. A Muslim would be a true Muslim only if they believe in all the messengers and prophets of Allaah.

To this effect the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"I am more related to Eesa, son of Maryam, may Allaah exalt their mention, more than anyone else in this world and in the Hereafter The prophets are like brothers from the same father with different mothers. Their Religion is one although their Sharee'ah [rules of the Religion] differed."**¹

Accordingly, they are but brothers by the same father but different mothers, i.e., all doctrines and faiths promoted by prophets and messengers have the same origin – monotheism – yet, their respective laws were different. They made a common cause in terms of the origins of monotheism, but the ramifications of these laws naturally vary.²

Out of respect, the Prophet, *sallallaahu 'alayhi wa sallam*, forbade comparison between the prophets:

Abu Hurayrah, *may Allaah be pleased with him*, said:

A Jew was hawking his wares, but the return was not up to his expectations. So, he said: "Never, by the One who elected Moses above all humans ..." A man from Al-Ansaar (Helpers of the Prophet and the original residents of Madeenah) heard the Jew saying this and went up to him, slapped him on the face and

¹Reported by Al-Bukhaari (3187), Muslim (4362).

²The explanation of Saheeh Muslim, by An-Nawawi (15 / 119).



said: "Do you dare say, 'by the One who elected Moses above all humans', ...' while the Prophet, *sallallaahu 'alayhi wa sallam*, is among us?"

The Jew headed for the Prophet, *sallallaahu 'alayhi wa sallam*, and said: 'O Abu Al-Qaasim! I have your covenant and protection, why have I been slapped on the face by so and so? **"Why have you slapped him on the face?"** asked the Prophet, *sallallaahu 'alayhi wa sallam*. The man recounted the incident. Thereupon the Prophet, *sallallaahu 'alayhi wa sallam*, became angry, so that signs of anger were clearly on his face. Then he, *sallallaahu 'alayhi wa sallam*, said: **"Do not hold comparisons between the Prophets of Allaah."**¹

Anas ibn Maalik, *may Allaah be pleased with him*, said: "A man came to the Prophet, *sallallaahu 'alayhi wa sallam*, saying: 'O you, the best of human race.' The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"This description applies to Abraham, may Allaah exalt his mention."**²

Moreover, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"No one may say: 'I am better than Yoonus [Jonah] son of Matta [Mathew].'"**³

The Prophet, *sallallaahu 'alayhi wa sallam*, was once asked: "'O Messenger of Allaah, who is the best in the human race?" **"The most pious?"** he replied. "This is not what we are asking," they said. **"Then it is Yoosuf [Joseph] , the prophet of Allaah, the son of the prophet of Allaah, the son of the prophet of Allaah, the son of the most outstanding servant of Allaah,"** he replied. "This is not what we are asking," they said again. **"Then is it about the lineage of the Arabs you ask?"** he, *sallallaahu 'alayhi wa sallam*, said, adding: **"The best among them in the pre-Islaamic era are the best in Islaam, should they gain**

¹Reported by Al-Bukhaari (3162).

²Reported by Muslim (4367).

³Reported by Al-Bukhaari (3144), Muslim (4381).



knowledge."¹

* * *

3. *Recognition of Muhammad, sallallaahu 'alayhi wa sallam: an Example by a Byzantine King*

In 628 A. D., the Prophet, *sallallaahu 'alayhi wa sallam*, sent letters to the kings and rulers worldwide calling upon them to believe in Allaah, the Last Day and in him as the Last Messenger sent by Allaah Almighty. Among the leaders so addressed by the Prophet, *sallallaahu 'alayhi wa sallam*, was Heraclius, the Byzantine Emperor, who, on receiving the Prophet's letter, sought to investigate how honest or dishonest the Prophet was by asking revealing questions. He also checked if the respondent was telling the truth. So, he chose the closest to the Prophet in kinship, and appointed observers listening to him to notify the Emperor of any lies or deviation.

This *Hadeeth* is a landmark proving the truthfulness of the Prophet, *sallallaahu 'alayhi wa sallam*, for it includes recognition thereof by a Christian king. Therefore, it is quoted for its boundless benefits and significance.

Narrated Ibn 'Abbaas, *may Allaah be pleased with him*:

Abu Sufyaan narrated to me personally, saying: "I set out during the Truce that had been concluded between me and Allaah's Prophet, *sallallaahu 'alayhi wa sallam*. While I was in Syria, a letter sent by the Prophet, *sallallaahu 'alayhi wa sallam*, was brought to Heraclius. Dihya Al-Kalbi had brought it and given it to the governor of Busra, and the latter forwarded it to Heraclius.

¹Reported by Al-Bukhaari (3144), Muslim (4383).



Heraclius said: 'Is there anyone from the people of this man who claims to be a prophet?'

The people replied: 'Yes.'

So I along with some of the men of the Quraysh was called and we entered upon Heraclius, and we were seated in front of him. Then he said: 'Who amongst you is the nearest relative to the man who claims to be a prophet?'

So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e., Abu Sufyaan's companions) that I am going to ask him (i.e. Abu Sufyaan) regarding that man who claims to be a prophet. So, if he tells me a lie, they should contradict him (instantly).'

By Allaah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator: 'Ask him: What is his (i.e. the Prophet's) family status amongst you?'

I said: 'He belongs to a noble family amongst us.'

Heraclius said: 'Were any of his ancestors kings?'

I said: 'No.'

He said: 'Did you ever accuse him of telling lies before his saying what he has said?'

I said: 'No.'

He said: 'Do the nobles follow him or the poor people?' I said: 'It is the poor who follow him.'

He said: 'Is the number of his followers increasing or decreasing?'

I said: 'They are increasing.'

He said: 'Does anyone renounce his religion (i.e. Islaam) after embracing it, being displeased with it?'

I said: 'No.'



He said: 'Did you fight with him?'

I replied: 'Yes.'

He said: 'What was the outcome of your fight with him?'

I said: 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said: 'Did he ever betray?'

I said: 'No, but now we are away from him in this truce and we do not know what he will do in it.'

Abu Sufyaan added: "By Allaah, I was not able to insert in my speech a word (against him) except that.

Heraclius said: 'Did anybody else (amongst you) ever claim the same (i.e. Islaam) before him?'

I said: 'No.'

Then Heraclius told his translator to tell me (i.e. Abu Sufyaan): 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Prophets come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have said that he (i.e. Muhammad, *sallallaahu 'alayhi wa sallam*) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Prophets. Then I asked you whether you have ever accused him of telling lies before saying what he said: and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others could ever tell a lie about Allaah. Then I asked you whether anyone of his followers had



renounced his religion (i.e. Islaam) after embracing it, being displeased with it, and you denied that. And such is faith when it mixes with the delight of the heart. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete.

Then I asked you whether you had ever fought him, and you claimed that you had fought him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Prophets; they are out to test and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. Indeed, Prophets never betray.

Then I asked you whether anyone had said this statement before him and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him."

Abu Sufyaan said: "Heraclius then asked me, 'What does he order you to do?'

I said: 'He orders us (to offer) prayers and (to pay) Zakaat and to keep good relationships with the kith and kin and to be chaste.'

Then Heraclius said: 'If whatever you have said is true, he is really a prophet, and I knew that he (i.e. the Prophet, *sallallaahu 'alayhi wa sallam*) was going to appear, but I never thought that he would be from amongst you. If I were certain that I could reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand surely to what is under my feet.'

Then Heraclius asked for the letter of Allaah's Prophet,



sallallaahu 'alayhi wa sallam, and read it wherein was written:

"In the Name of Allaah, the Most Beneficent, the Most Merciful.

This letter is from Muhammad, Prophet of Allaah, to Heraclius, the sovereign of Byzantine...

Peace be upon him who follows the Right Path.

To proceed: I call you to embrace Islaam. Embrace Islaam and you will be saved (from Allaah's Punishment); embrace Islaam and Allaah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allaah's Statement) (which means): *"O the people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship none but Allaah...bear witness that we are Muslims."*¹ (Qur'aan 3:64)

When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out."

Abu Sufyaan added: "While coming out, I said to my companions: 'The situation of Ibn Abu Kabsha (i.e. Muhammad, *sallallaahu 'alayhi wa sallam*) has become strong; even the king of Banu Al-Asfar is afraid of him.' So I continued to believe that Allaah's Prophet, *sallallaahu 'alayhi wa sallam*, would be victorious, till Allaah made me embrace Islaam."

* * *

4. *Recognition of Muhammad, sallallaahu 'alayhi wa sallam: an Example by an Abyssinian King*

¹Reported by Al-Bukhaari (4188), Muslim (3322).



The Companions of the Prophet, *sallallaahu 'alayhi wa sallam*, migrated to Abyssinia because of the unbearable harm and clampdown inflicted on them in Makkah. The Companion Ja'far ibn Abu Taalib, *may Allaah be pleased with him*, was brought before the Abyssinian king of the time, Negus, when the latter asked about their faith and the message it called for. The *Hadeeth* of Ja'far, *may Allaah be pleased with him*, recounts the message of the Prophet, *sallallaahu 'alayhi wa sallam*, his lofty manners, and how he extended human rights and benevolence to others.

He said: "What is this religion for which you have departed from your own people, but not for my religion or for any other religion of those nations (i.e., known to him)?"

Ja'far ibn Abu Taalib, *may Allaah be pleased with him*, took the floor to say:

"O King! We were living in ignorance, idolatry and immorality. We honored no relative and assisted no neighbor. The strong among us exploited the weak. Then Allaah sent us a prophet, one of our own people whose descent, conduct and good faith and morality we are all well acquainted with. He called us to the unity of Allaah, and taught us not to associate any other being with Him. He forbade us the worship of idols, which we and our fathers used to worship. He commanded us always to speak the truth, to remain true to our trust, to love relatives and to be good to neighbors.

He commanded us to honor our promises, to be kind to our relations, to cease all forbidden acts, to abstain from bloodshed and to avoid obstinacies and false witness. He forbade us to slander the virtuous women or consume the property of the orphans. He ordered us to flee from vices and to abstain from the evil, to offer prayers, to give alms and to keep the fast in the month of Ramadhaan."



He kept recounting the virtues of Islaam till he said:

"We believed in him; we followed him, and so we worship Allaah associating no partners with Him, forbid whatever is made unlawful and take whatever is made lawful to us by Him. Our people, however, persecuted us and sought to bring us back to idolatry and their other abominations. As they made life intolerable for us in Makkah by means of aggression, oppression and religious persecution, we chose your country and came here to live under your protection in peace."

Negus then said: "Have you memorized part of the divine revelation sent to Muhammad?"

"Yes," said Ja'far, *may Allaah be pleased with him.*

Negus then said: "I am all ears."

Ja'far, *may Allaah be pleased with him*, recited the first portion of Soorat Maryam (Mary). Upon hearing that Soorah, Negus was moved and the bishops around him began to weep till the books they held in their hands grew wet with tears.

Negus said: "I swear to God, this (Qur'aan) and revelation conveyed by Moses belong to the same source." Then he turned to the delegation of two emissaries, saying: "Go, I swear to God I will never hand them over to you, never!"¹

* * *

5. *Recognition of Muhammad, sallallaahu 'alayhi wa sallam: an Example by a Major Rabbi*

Here we meet Zayd ibn Sa'nah, a prominent rabbi who wanted to check for the truthfulness of Muhammad, *sallallaahu 'alayhi wa sallam*. So, he

¹Reported by Ahmad in his book *Al-Musnad* (1649).



put him to the ethical test in dealing with ordinary people, particularly non-Muslims. Accordingly, the rabbi submitted willingly, recognized him as the Prophet and became one of his truthful followers.

‘Abdullaah ibn Salaam, *may Allaah be pleased with him*, said:

When Allaah the Almighty willed guidance for Zayd ibn Sa'nah, the latter said: "Nothing of the signs of prophethood have been left unchecked... all have been manifested in Muhammad's face, *sallallaahu 'alayhi wa sallam*, once my eyes fell on him, except two that were yet to be experienced: his tolerance supersedes his intolerance, and the worse the intolerance done to him, the more tolerant he grows. Therefore, I was courteous to him to make sure of the two traits."

He said:

One day, the Prophet, *sallallaahu 'alayhi wa sallam*, came out of his apartments along with ‘Ali ibn Abu Taalib when a bedouin advanced towards him on his camel and said: "O Messenger of Allaah, such and such village has embraced Islaam and come a long way therein. I used to promise them a luxurious life if they did so. Instead, famine and distress have stricken them. I am afraid, O Messenger of Allaah, that they would be enticed out of Islaam just as they were encouraged to enter it. If you decide to send them help with me, I will do it."

He said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, looked at a man beside him – I think it was ‘Umar – and he said: 'There is nothing left, Messenger of Allaah'".

Zayd ibn Sa'nah continued:

"I approached him and said: 'Muhammad, would you sell me a certain amount of dates from the orchard of such and such tribe up to such and such date?'



'No, O Jew, ' he said: adding 'but I am willing to sell a certain amount of dates up till such and such date, but I shall not designate the orchard of the tribe.'

'Yes, ' I said.

Thereafter, he completed the transaction and I removed my money pouch and gave him eighty weights of gold for a certain amount of dates till a fixed and agreed date.

He said: The Prophet, *sallallaahu 'alayhi wa sallam*, gave the money at once to the man and said: "Rush to them and provide relief."

Zayd ibn Sa'nah said:

Two or three days before the set date, the Prophet, *sallallaahu 'alayhi wa sallam*, went out for the funeral of a deceased Ansaari along with Abu Bakr, 'Umar, 'Uthmaan and a number of his Companions. Once the funeral prayer was performed, he drew near a wall and sat against it. I took him by the throat, looked at him grimly and said: "Muhammad, will you not repay me? I swear to God, we have never known the clan of 'Abdul-Muttalib accustomed to delaying payments. I know it only too well about you!"

He said:

I looked at 'Umar ibn Al-Khattaab whose eyes were rolling with anger. He glanced me and said: "O enemy of Allaah, do you thus address and treat the Messenger of Allaah? I swear by the One Who sent him with the truth, if it were not for what I fear to miss, I would have most assuredly beheaded you with my sword."

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was looking at 'Umar calmly and patiently.

The Prophet, *sallallaahu 'alayhi wa sallam*, then said: **"We both are in need of a different conduct, 'Umar. You should have**



commanded me for timely repayment and him for collecting his dues in a better way. Go, 'Umar; give him his dues along with an extra twenty Saa' [a measurement of weight] for the fear you afflicted him with."

Zayd said:

"Umar accompanied me, gave me my dues along with the extra twenty measures."

"What are these extra weights for?" I asked.

He said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, commanded me to do this for the fear I caused you."

"Do you know me, 'Umar?" I asked.

"No," he said.

"Zayd ibn Sa'nah," I replied.

"The Rabbi?" he inquired.

"Yes, the Rabbi," I answered.

"What on earth moved you to address and treat the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, that way?"

I said: "Umar, I have spotted every sign of prophethood in the face of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, at first glance except two: his tolerance overtakes his intolerance, and the worse the intolerance is done to him, the more tolerant he grows. Now I have experienced them. Therefore, I hereby bear witness before you 'Umar that I am satisfied and convinced of Allaah as the Only God worthy of worship, Islaam as my faith and Muhammad, *sallallaahu 'alayhi wa sallam*, as the Messenger of Allaah. I also bear witness before you that I give up half my properties, the most of which are cash, in charity for the nation of Muhammad, *sallallaahu 'alayhi wa sallam*."

"Or part of that nation since your property would not cover them all," said 'Umar.



I agreed. “

Then ‘Umar and Zayd returned to the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*.

Thereupon Zayd said: "I bear witness that there is no god worthy of worship but Allaah, and I bear witness that Muhammad is His slave and Messenger." From that day on, Zayd believed in Muhammad, *sallallaahu ‘alayhi wa sallam*, advocated his cause and witnessed several wars with him up to his death in the battle of Tabook, fighting, not fleeing.¹

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¹Reported by Ibn Hibbaan (288).



Chapter 1

The Messenger of Allaah, sallallaahu 'alayhi wa sallam, and Rights

1	Human rights: A Snapshot
2	Women's Rights: A Snapshot
3	Rights of Parents and Relatives: A Snapshot
4	Rights of Children (Sons and Daughters): A Snapshot
5	Rights of Young People: A Snapshot
6	Rights of Servants: A Snapshot
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The Messenger of Allaah, sallallaahu 'alayhi wa sallam, and Rights

Prior to the mission of the Prophet, Arabs were scattered tribes killing and enslaving each other; the prevailing law was tribal despotism. People were not equal. Instead, the masters had all the rights, while slaves had no rights since they were considered a 'property' of their masters.

Women, in turn, were not granted any rights and were considered the property of their father and brothers. Then she 'changed hands' and went to her husband, and later to his heirs!

Besides, pre-Islaamic customs, such as robbery, plunder, the slave trade, prostitution, female infanticide, paganism, etc. prevailed.

The Prophet, *sallallaahu 'alayhi wa sallam*, encountered all such evils with a comprehensive approach on rights – a system that was unprecedented in human history.

Calling for monotheism came first, followed by establishing equality, human rights and rights of non-human entities in all walks of life.

Human and other rights in Islaam are unique since they are given by Allaah, and no human being can annul or alienate them. Further, these are balanced rights and comprehensive rights for humans across different phases – from embryogenesis to childhood, teenage, adulthood and in the aging, those who are ailing or in good health.



1. *Human rights*

Human rights are many and diverse, and the Prophet, *sallallaahu 'alayhi wa sallam*, confirmed these rights by his speech, actions and directions based on the revelations he received from Allaah the Almighty. The following are some of these rights:

The right to live: This is a guaranteed right for humans according to the message of the Prophet, *sallallaahu 'alayhi wa sallam*, who confirmed this by prohibiting killing without due right. Allaah Says (what means): *"And do not kill the soul which Allaah has forbidden, except by right."* (Qur'aan 6: 151) Furthermore, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Surely your blood and property are as strictly inviolable as this day, this month and this country..."**¹ The Prophet, *sallallaahu 'alayhi wa sallam*, also forbade suicide saying: **"He who kills himself with something, shall be punished with it on the Day of Judgment."**²

Equal rights and justice: This is a right which the Prophet, *sallallaahu 'alayhi wa sallam*, confirmed during his farewell pilgrimage, saying: **"O people! Your Lord is One, you belong to one father. All of you trace back to Aadam and Aadam was created from clay. No Arab may claim superiority to a non-Arab save on the basis of piety."** Justice is parallel to equality, and this is why when he addressed the nation, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Allaah will not honor a nation where the weak are not done justice seamlessly against the strong therein."**³

The right of freedom: Islaam guarantees that no one shall be

¹Reported by Ahmad (22391).

²Reported by Al-Bukhaari (6047).

³Reported by Ahmad (8595).



forced to enter Islaam, as Allaah Said (what means): *"There is no compulsion in religion..."* (Qur'aan 2: 256) Furthermore, the Prophet, *sallallaahu 'alayhi wa sallam*, mentioned that people have the right to conclude their own opinions regarding worldly matters saying: **"You are better acquainted with your worldly affairs."**¹

The right of safety: This becomes evident when one reads the words of the Prophet, *sallallaahu 'alayhi wa sallam*, about scaring other Muslims: **"It is not permissible for a Muslim to scare another Muslim."**² The Prophet, *sallallaahu 'alayhi wa sallam*, also made people safe with regards to their personal matters saying: **"Surely your blood and property are as strictly inviolable as this day, this month and this country."**³

The right to learn: The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Seeking [religious] knowledge is an obligation upon every Muslim."** The term **"Muslim"** includes both men and women. As a matter of fact, the Prophet, *sallallaahu 'alayhi wa sallam*, praised the women of the Ansaar for their keenness to learn saying: **"The best women are the women of the Ansaar; their bashfulness did not prevent them from seeking knowledge."**⁴

The right to work: One can choose the job he would like to work in and has the right to demand the fees he agreed with the employer on once he completes his job. One however, should perfect his job. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"The best earning is that which one earns by working with his hands if he is sincere [i.e., perfects his job]."**⁵ He, *sallallaahu 'alayhi wa sallam*, also said: **"Give a**

¹Reported by Ahmad (21986) and Abu Daawood (4351).

²Reported by Ahmad and Abu Daawood

³Reported by Al-Bukhaari (65) and Muslim (2137).

⁴Reported by Al-Bukhaari.

⁵Reported by Ahmad (8060).



laborer his dues before his sweat dries out." ¹ In another narration: **"Allaah likes when one does a job, that he perfects it."** ²

The right of ownership: The most personal property for one is his wealth. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"One may not take another Muslim's wealth except with his consent."** ³ The Prophet, *sallallaahu 'alayhi wa sallam*, was concerned about the interest of everyone, and thus he did not forget the right of the community in shared ownership saying: **"People equally share the rights of three things: water, grass and fire."** ⁴

* * *

2. *Women's Rights: A Snapshot*

It goes without saying that women make up half of any society, and beget the other half, and so they are the whole society. Women had undergone oppression, humiliation, and deracination in previous eras, but the Prophet, *sallallaahu 'alayhi wa sallam*, defended vindicated and ensured rights of women in a manner that went beyond their imaginations. The Prophet, *sallallaahu 'alayhi wa sallam*, called for love, loyalty, mutual mercy and forgiveness, and overlooking minor mistakes so that homes can be established and sustained on strong foundations that can withstand the heavy storms of marital disputes that destroy or weaken the pillars of the matrimonial home. Allaah Says (what means): ***"And live with them in kindness."*** (Qur'aan 4: 19)

Generally speaking, *Ihsaan* means: every word or action denoting good, benevolence, philanthropy, clemency and mercy.

¹Reported by Ibn Maajah (2434).

²Reported by Abu Ya'la.

³Reported by Ibn Hibbaan.

⁴Reported by Abu Daawood.



The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Let your piety to Allaah be manifested in how you treat women, for you have taken them [in marriage] under divine covenant, and had their private parts lawful to you under divine word."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, understood women's natures, and so advised tolerating their mistakes and said: **"Be beneficent to women."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"The best of you are the best to their households, i.e., wives, and surely I am the best among you to my household."**³

Another *Hadeeth* reads: **"No believing man should hate a believing woman: if he dislikes one of her characteristics, he will like another."**⁴

Yet another *Hadeeth* warns against injustice to women, reads: **"The gravest sin in the eyes of Allaah is for a man to marry a woman, quench his desire with her, then divorce her and go away with her dowry."**⁵

The Prophet, *sallallaahu 'alayhi wa sallam*, set an example of kindness and companionship with his wives. It is recorded that he told 'Aa'ishah, may Allaah be pleased with her: **"I know the times when you are angry or pleased with me."** "How do you figure this out, O Messenger of Allaah?" she asked. **"If you are satisfied, you say: 'Yes, I swear by the Lord of**

¹Reported by Muslim (2137).

²Reported by Al-Bukhaari (4787) and Muslim (2671).

³Reported by At-Tirmithi (3830) and Ibn Maajah (1967).

⁴Reported by Muslim (2672).

⁵Reported by Al-Haakim (2743).



Muhammad, ' if you are angry, you say: 'Yes, I swear by the Lord of Abraham," he, *sallallaahu 'alayhi wa sallam*, replied.

Muhammad, *sallallaahu 'alayhi wa sallam*, treated his wives with great sensitivity and kindness. In return, they had the same feelings for him.

On a trip, the Prophet, *sallallaahu 'alayhi wa sallam*, was racing 'Aa'ishah for she said: "O Messenger of Allaah, race me", and she beat him. This was prior to the time she put on weight. She later narrated: "When I ('Aa'ishah) put on weight, I raced him, but he won this time. So he said: **"This for that."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, charged anyone who violated the rights of women and said: **"O Allaah, I take the rights of the two weak ones seriously: an orphan and a woman."**²

In turn, the Prophet, *sallallaahu 'alayhi wa sallam*, urged women to satisfy their husbands by saying: **"Shall I tell you about your wives in Paradise?"** "Yes, O Messenger of Allaah" they replied. The Prophet, *sallallaahu 'alayhi wa sallam*, then said: **"The loving and fertile one who, if she gets angry or is mistreated or her husband gets angry says, 'Here is my hand in your hand, I shall not sleep until you are pleased.'"**³

The Prophet, *sallallaahu 'alayhi wa sallam*, even urged men to fulfill their wives' emotional needs as he said: **"There is a reward even in the private parts,"** i.e., when a man has sexual intercourse with his wife he receives a divinely reward. Astonished, the people who were present said: "O Messenger of Allaah, do you mean that one of us relieves himself sexually and yet gets rewarded?" The Prophet,

¹Reported by Abu Daawood (2214) and Ahmad (25075).

²Reported by Ibn Maajah (3668) and Ahmad (9289).

³Reported by At-Tabaraani (1743).



sallallaahu 'alayhi wa sallam, said: "What do you think if a man does the same unlawfully, would he be sinful? In turn, if he does it lawfully, he would be rewarded." ¹

As for family support, the Prophet, *sallallaahu 'alayhi wa sallam*, made it obligatory for men to support (financially) his wife and children. He even called it the best way to spend as he said: "**A Deenaar [golden monetary unit] you spend in the way of Allaah, another spent to free a slave, another spent for a poor person, and another spent on your household... the best of these is the one spent on your household.**"²

The Prophet, *sallallaahu 'alayhi wa sallam*, said: "**Every expense you pay for the sake of Allaah will be rewarded, even the bite of food you give to your wife.**"³

He, *sallallaahu 'alayhi wa sallam*, also said: "**Every food you offer yourself, your child, your wife and your servant is an act of charity.**"⁴

He also said: "**A man quenching his wife's thirst shall be rewarded.**" Al-Irbaadh, may Allaah be pleased with him, said: "(When I heard these words of the Prophet, *sallallaahu 'alayhi wa sallam*) I came to my wife, gave her a drink, and told her about the Prophet's *Hadeeth*." ⁵

* * *

3. *Rights of Parents and Relatives: A Snapshot*

¹Reported by Muslim (1674).

²Reported by Muslim (1661).

³Reported by Al-Bukhaari (54) and Muslim (3076).

⁴Reported by Ahmad (16550).

⁵Reported by Ahmad (16529).



The Prophet, *sallallaahu 'alayhi wa sallam*, commanded Muslims to maintain family ties and warned against severing them. Islaam holds parents in high esteem, and combines their rights with those of Allaah Almighty for Allaah Says (what means): *"Worship Allaah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allaah does not like those who are self-deluding and boastful."* (Qur'aan 4: 36)

The Prophet, *sallallaahu 'alayhi wa sallam*, was asked: "Which action is the best?" **"Performing prayers on time,"** he replied. "What is next?" they asked. **"Kindness to parents,"** the Prophet, *sallallaahu 'alayhi wa sallam*, replied.¹

A man came to the Prophet, *sallallaahu 'alayhi wa sallam*, asking for permission to go for *Jihaad*, the Prophet, *sallallaahu 'alayhi wa sallam*, asked: **"Are your parents alive?"** "Yes," replied the man. **"Go for Jihaad in their service,"** advised the Prophet, *sallallaahu 'alayhi wa sallam*.

Another man came to him saying: "I have come to pledge migration to you, but left my parents behind me crying." **"Go back to them; make them laugh as you have made them cry,"** replied the Prophet, *sallallaahu 'alayhi wa sallam*.²

The Prophet, *sallallaahu 'alayhi wa sallam*, commanded Muslims to be kind to their parents even if they are not Muslims. Asmaa', the daughter of Abu Bakr, *may Allaah be pleased with him*, said: "My mother came to me when she was a polytheist at the time of the Prophet, *sallallaahu 'alayhi wa sallam*. I asked the Prophet, *sallallaahu 'alayhi wa sallam*, for his advice on

¹Reported by Al-Bukhaari (496) and Muslim (122).

²Reported by Ahmad (6202), Abu Daawood (2166), An-Nasaa'i (4093) and Ibn Maajah (2772).



that matter, saying: My mother has come to me, should I be dutiful to her?" **"Yes, be dutiful to her,"** the Prophet, *sallallaahu 'alayhi wa sallam*, answered.

On the other hand, disobedience to parents is a grave sin for the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Grave sins are polytheism, disobedience to parents, homicide, and perjury."**¹

He, *sallallaahu 'alayhi wa sallam*, also said: **"Anyone who insults his parents shall be cursed by Allaah."**²

As for family ties, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who believes in Allaah and the Hereafter, should maintain his family ties."**³

Another *Hadeeth* reads: **"The best charity is that which goes to a relative who harbors animosity."**⁴

To 'Uqbah ibn Aamir the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"O 'Uqbah, keep in touch with those who cut off ties with you, give those who deny you, tolerate [or forgive, in another narration] those unfair to you."**⁵

* * *

4. *Rights of Children (Sons and Daughters): A Snapshot*

A sound upbringing and a high standard of education for children is a requirement in order to raise upright young people who are loyal to their faith and nation.

¹Reported by Al-Bukhaari (6182).

²Reported by Ahmad (816).

³Reported by Al-Bukhaari (5673).

⁴Reported by Ahmad (14781) and Ad-Daarimi (1617).

⁵Reported by Ahmad (16696).



The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who does not have mercy on the young and revere the old is not one of us."**¹

He also said: **"Command your children to perform prayer at the age of seven, hit them [lightly, i.e., using a pen or a tooth pick] to do the same up to the age of ten, and separate their beds."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, was also quoted to have said: **"The best gift by a parent to his child is good manners."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, used to teach children the etiquette of eating and drinking. He once told a child: **"O young boy, say Bismillaah, eat with your right hand, and eat from what is directly in front of you."**⁴

Educating girls offers various advantages established by the Prophet, *sallallaahu 'alayhi wa sallam*, as reported by 'Aa'ishah, may Allaah be pleased with her: "A woman came to me with two girls asking for food, but I found only one date with me. Therefore, I gave it to her and, by turn, she divided it between her daughters but did not taste it herself. She stood up and was about to leave when the Prophet, *sallallaahu 'alayhi wa sallam*, came in. I told him about the situation, so he said: **"He who is made to sustain such girls with anything and be fair to them, they would be his veil from Hell."**⁵

A different wording of the *Hadeeth* reads: **"He who is made to sustain girls with anything and be patient with them, they would**

¹Reported by At-Tirmithi (1843) and Ahmad (6445).

²Reported by Abu Daawood (418) and Ahmad (6467).

³Reported by At-Tirmithi (1875) and Ahmad (16118).

⁴Reported by Al-Bukhaari (4957) and Muslim (3767).

⁵Reported by Al-Bukhaari (1329) and Muslim (4763).



be his shield from Hell."¹

He, *sallallaahu 'alayhi wa sallam*, also said: **"He who supports two girls up to adulthood, he will come on the Day of Resurrection with me like this,"** holding his fingers together.²

He, *sallallaahu 'alayhi wa sallam*, also said: **"He who has three daughters, three sisters, two daughters or two sisters and treats them fairly up to their marriage, his reward shall be Paradise."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, used to stand up, kiss and seat his daughter, Faatimah, may Allaah be pleased with her, in his own place when she visited him.

Other rights established by the Prophet, *sallallaahu 'alayhi wa sallam*, for children include the right to their respective fathers' property. Once, Sa'd ibn Abu Waqqaas, may Allaah be pleased with him, wanted to donate two-thirds of his money, the Prophet, *sallallaahu 'alayhi wa sallam*, told him: **"No."** Sa'd, may Allaah be pleased with him, then said: "Only one third, then, Messenger of Allaah?" **"Only one third, and a third is also too much. To leave your heirs wealthy is better than leaving them dependent on other people,"** the Prophet, *sallallaahu 'alayhi wa sallam*, replied.

* * *

5. *Rights of Young People: A Snapshot*

Childhood is the elixir of life and the most joyful of all times. It is a divine gift appreciated only by those deprived of it and those who worked the hardest way to acquire it. Parenting and providing

¹Reported by At-Tirmithi (1836) and Abu Daawood (4481).

²Reported by Muslim (4765).

³Reported by At-Tirmithi (1839).



mercy, care and kindness to children are all commandments by the Prophet, *sallallaahu 'alayhi wa sallam*, to his nation. This is also well established by the example of the Prophet, *sallallaahu 'alayhi wa sallam*, and he commended those who did so. One day, some Bedouins came to the Prophet, *sallallaahu 'alayhi wa sallam*, and he asked them: **"Do you kiss your children?"** "Yes," they replied. "But we swear to Allaah we never kiss our daughters!" they added. **"Do I have the ability [to restore it] if Allaah has taken mercy out of you?"** replied the Prophet, *sallallaahu 'alayhi wa sallam*.

The Prophet, *sallallaahu 'alayhi wa sallam*, used to go to the outskirts of Madeenah where his son, Ibraaheem had a wet-nurse only to kiss him, and go back.

When the grandson of the Prophet, *sallallaahu 'alayhi wa sallam*, by his daughter passed away, he wept. Sa'd ibn Ubaadah, may Allaah be pleased with him, said: "What is this, O Messenger of Allaah?" **"It is Allaah's mercy implanted in the hearts of His slaves. Allaah bestows his mercy only on the merciful of His slaves,"** replied the Prophet, *sallallaahu 'alayhi wa sallam*.

Anas, may Allaah be pleased with him, narrated that the Prophet, *sallallaahu 'alayhi wa sallam*, used to visit the Ansaar, greet their children and stroke their heads.¹

Moreover, the Prophet, *sallallaahu 'alayhi wa sallam*, used to pray carrying Umaamah, the daughter of his daughter Zaynab, may Allaah be pleased with her; he would carry her when he stood up, and set her down when he prostrated.²

¹Reported by Ibn Hibbaan (459).

²Reported by Al-Bukhaari (486) and Muslim (844).



The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who separates a child from his mother, Allaah shall separate him from his beloved ones on the Day of Resurrection."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, allowed children to attend meetings with adults, granting them an equal footing with adults in terms of the right to attendance. On the authority of Sahl ibn Sa'd As-Saa'idi, may Allaah be pleased with him, the Prophet, *sallallaahu 'alayhi wa sallam*, was brought a drink from which he took a sip. Some old men were sitting to his left, and a boy to his right. The Prophet, *sallallaahu 'alayhi wa sallam*, said to the boy: **"Do you allow me to pass [the drink] to those men?"** since it was the Prophet's custom to start anything from the right. The boy, brilliant as he was, replied: "No, I swear to Allaah. I will not give up my share from you to anyone!" Consequently, the Prophet, *sallallaahu 'alayhi wa sallam*, handed the goblet over to him.

Further, the Prophet, *sallallaahu 'alayhi wa sallam*, established a child's right to inheritance once it is born alive.

Children's feelings were a subject of extra care by the Prophet, *sallallaahu 'alayhi wa sallam*. **Hence**, he used to visit them at their homes, condole with and have mercy on them, and stroke their heads, not to mention holding competitions for them in return for prizes and gifts.

* * *

6. *Rights of Servants: A Snapshot*

Whether a given nation is a civil one or not may be judged by its treatment of the poor, the vulnerable and the weak, i.e., people who cannot get to highly ranking officials and decision makers.

Such categories include household maids working for the rich

¹Reported by At-Tirmithi (1491) and Ahmad (22401).



and elite. This category, in particular, was ensured their full rights by the Prophet, *sallallaahu 'alayhi wa sallam*, who attended to their complaints and views, and highly appreciated their contributions. This is simply proven by the *Hadeeth* reported on the authority of Anas ibn Maalik, may Allaah be pleased with him, who said: "I served the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, for ten years, he never said '*uff*' (fie!) to me. He did not comment on a thing I had done as saying: 'Why have you done it?', nor did he comment on a thing I had not done as saying: 'Would you have done it?'"¹

The slave girls of Madeenah used to take the hand of the Prophet, *sallallaahu 'alayhi wa sallam*, and lead him to fulfill their needs wherever they were.²

The Prophet, *sallallaahu 'alayhi wa sallam*, warned against harming servants and maids, even if they were slaves. According to the Prophet, *sallallaahu 'alayhi wa sallam*, harming servants and maids would definitely make the 'owner' liable to set free those he had harmed for he said: **"The one who slaps or hits a slave of his, expiation shall be setting such servant free."**

Abu Mas'ood Al-Ansaari, may Allaah be pleased with him, said:

"Once I was whipping a slave of mine whereupon I heard a voice saying: **'Know, Abu Mas'ood,'** I did not understand who was speaking because of my anger. When the speaker drew nearer, I found him to be the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, who said: **'Know, Abu Mas'ood, know, Abu Mas'ood,'** I dropped the whip, then he added: **'Know, Abu Mas'ood that Allaah Almighty and Exalted be He, has more power on you than you have on that slave.'**

¹Reported by Al-Bukhaari (5578) and Muslim (4269).

²Reported by Al-Bukhaari (5610).



I said: 'I will never beat a slave ever again.'

Another narration reads: 'O Messenger of Allaah, he is free for the sake of Allaah.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'If you had not done so, you would have been scorched – or burned.'**¹ The Prophet, *sallallaahu 'alayhi wa sallam*, meant that setting that slave free was a must on him, not a favor, since he had whipped him. In this manner the Prophet, *sallallaahu 'alayhi wa sallam*, combated slavery and set many slaves free.

Assigning slaves excessive chores was prohibited by the Prophet, *sallallaahu 'alayhi wa sallam*, as he said: **"A slave is entitled to his food and clothing, and should never be assigned work beyond his endurance."**²

A man once came to the Prophet, *sallallaahu 'alayhi wa sallam*, and said: "O Messenger of Allaah, how many times should I forgive a servant?" **"Seventy times per day,"** the Prophet, *sallallaahu 'alayhi wa sallam*, replied.³

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7. *Rights of Neighbors: A Snapshot*

Many people never call on their neighbors nor do they inquire after them. Others sometimes unintentionally harm their neighbors. A person may even fall ill and need their neighbor's help, but finds no such help forthcoming in their time of need. This isolation is typical of modern life, which has taken people away from human contact. To show how much one owes a neighbor, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Gabriel kept enjoining me with neighbors**

¹Reported by Muslim (3135).

²Reported by Muslim (3141).

³Reported by Abu Daawood (4496) and At-Tirmithi (1872).



till I thought neighbors would be an heir [of mine].¹ i.e., he keeps reminding of neighbor's rights and commanded me to treat them fairly till I thought that the next step would be to ensure neighbors would have shares in inheritance.

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"The best companion in the eyes of Allaah is the one who is best to his companion, and the best neighbor in the eyes of Allaah is the one who is best to his neighbor."**²

He, *sallallaahu 'alayhi wa sallam*, also said: **"For a man to commit adultery with ten women is less grave than committing adultery with his neighbor's wife, and for him to steal from ten houses is less grave than stealing from his neighbor's house."**³

Another *Hadeeth* reads: **"He who believes in Allaah and the Last Day shall not harm his neighbor."**⁴ Another version of this *Hadeeth* by Muslim reads: **"He who believes in Allaah and the Last Day shall be beneficent to his neighbor."**

He, *sallallaahu 'alayhi wa sallam*, also said: **"A true believer can never be full while his next-door neighbor goes hungry."**

Other relevant *Hadeeths* read: **"O Abu Tharr, if you cook broth, then increase the water in it and offer some to your neighbors,"**⁵ and **"Many neighbors expect help from their respective neighbors but implore the Lord: O Lord, ask this [one] why has he closed his door to me, and offered me nothing of his liberality?"**

¹Reported by Al-Bukhaari (5555) and Muslim (4757).

²Reported by At-Tirmithi (1867) and Ahmad (6278).

³Reported by Ahmad (22734).

⁴Reported by Al-Bukhaari (5559) and Muslim (68).

⁵Reported by Muslim (4758).



* * *

8. *Rights of Guests: A Snapshot*

To be generous to your guest and give them a warm welcome is one of the good manners approved by people, which is why the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, linked this quality with belief in Allaah.

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he Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who believes in Allaah and the Last Day, he shall be generous to his guest."**¹

As for a traveler who helplessly calls on some people on his journey, the Prophet, *sallallaahu 'alayhi wa sallam*, has made it obligatory for hosts to entertain such a traveler for up to three days as he, *sallallaahu 'alayhi wa sallam*, said: **"Entertaining [a guest] is for three days. A longer stay is considered an act of charity."**²

A guest should not prolong their stay to avoid embarrassment and impatience to the host for the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He [a guest] is not allowed to reside at [the host's home] for a duration that causes embarrassment."**³

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9. *Rights of Orphans: A Snapshot*

Islaam pays the utmost attention to orphans to whom we are commanded to provide care, beneficence and help. Allaah Almighty Says (what means): ***"So as for the orphan, do not oppress [him]."***

¹Reported by Al-Bukhaari (5560) and Muslim (3255).

²Reported by Al-Bukhaari (5995) and Muslim (3256).

³Reported by Al-Bukhaari (5670) and At-Tirmithi (1891).



(Qur'aan 93: 9)

To this effect, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"I and the one who supports an orphan shall be in Paradise like these two,"** extending his forefinger and middle finger.¹

The Prophet, *sallallaahu 'alayhi wa sallam*, warned against seizing an orphan's property. It is even a graver sin in Islaam for the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Shun the seven grave sins."** "What are these, O Messenger of Allaah?" the Companions asked: **"Polytheism, sorcery, homicide save for reasons set forth by Allaah, accepting usury, seizing orphan's property, fleeing battles, and defamation of female heedless believers in wedlock,"** the Prophet, *sallallaahu 'alayhi wa sallam*, replied.²

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"He who takes an orphan from among the Muslims in his custody to feed him and quench his thirst till such an orphan is [able to] dispense with such help, his reward shall be Paradise."**³

A man came to the Prophet, *sallallaahu 'alayhi wa sallam*, complaining of his own mercilessness. The Prophet, *sallallaahu 'alayhi wa sallam*, then said: **"Would you really like to make your heart merciful and fulfill your need? Have mercy on orphans, pat their heads and feed them out of your own food, [only] then your heart will be merciful and your need fulfilled."**⁴

* * *

¹Reported by Al-Bukhaari (4892) and At-Tirmithi (1841).

²Reported by Al-Bukhaari (2560) and Muslim (129).

³Reported by Ahmad (18252).

⁴Reported by At Tabaraani (10174).



10. *Rights of the Weak, the Poor and the Needy: A Snapshot*

The Prophet, *sallallaahu 'alayhi wa sallam*, used to provide due care for the weak who had no money or tribe. The doers of goodness among them would be appreciated, others doing otherwise would be tolerated, the needy among them would be helped and harm warded off them, even if such harm was a mere word.

'Aa'ith ibn 'Amr, may Allaah be pleased with him, said that Abu Sufyaan, the chief of the Quraysh once passed by Salmaan Al-Farsi, Suhayb Ar-Roomi and Bilaal Al-Habashi, may Allaah be pleased with them, who were all slaves and poor and so they said: "We swear to Allaah, the swords of Allaah have not yet claimed the head of that enemy of Allaah."

Abu Bakr, may Allaah be pleased with him, said: "This is how you address the master and head of the Quraysh?" He then made his way to the Prophet, *sallallaahu 'alayhi wa sallam*, and told him of what they said. The Prophet, *sallallaahu 'alayhi wa sallam*, then said: **"O Abu Bakr, you might have angered them. If so, then you have angered your Lord."** Swiftly, Abu Bakr, may Allaah be pleased with him, returned to them and said: "Brothers, have I angered you?"
"No, may Allaah forgive you, brother!" they replied.¹

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"There might be an unkempt and dust-covered person dismissed at doors, but if he swears in supplication to Allaah [for a certain end] Allaah would definitely answer his supplication."**²

Further, the Prophet, *sallallaahu 'alayhi wa sallam*, used to teach his Companions that money, prestige and a high rank do not offer a

¹Reported by Muslim (4559).

²Reported by Muslim (4754).



person undue position. Nor do poverty, lack of money and lineage deprive a person of a due honor. It is reported that a man passed by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and his Companions. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"What would you say about this man?"** "A noble man for all, we swear to Allaah if he proposes (for marriage), he would definitely be accepted, if he intercedes for someone, he would definitely be accepted, and if he talks, he would definitely be listened to."

The Prophet, *sallallaahu 'alayhi wa sallam*, remained silent until a poor Muslim passed by and he said: **"What would you say about this man?"** "If he proposes (for marriage), he would definitely not be accepted, if he intercedes for someone, he would definitely not be accepted, and if he talks, he would definitely not be listened to," they replied. The Prophet, *sallallaahu 'alayhi wa sallam*, then said: **"This [the poor person] is much better than having the whole earth full of people like that one [the seemingly noble man]."**¹

To this effect the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Shall I tell you who will be the people of Paradise? Every weak and vulnerable person, who will be answered by Allaah if they supplicate to Him. Shall I tell you who will be the people of Hell? Every immoral arrogant tyrant."**²

An example of his care for the weak: A black woman, who used to sweep the mosque, did not show up one day. When the Prophet, *sallallaahu 'alayhi wa sallam*, asked about her, the answer was: "She passed away." The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Why did you not inform me?"** The people addressed by the Prophet, *sallallaahu 'alayhi wa sallam*, thought little of her, but the Prophet, *sallallaahu 'alayhi wa sallam*, said:

¹Reported by Al-Bukhaari (4701) and Ibn Maajah (4110).

²Reported by Al-Bukhaari (4537) and Muslim (5093).



"Take me to her grave." Once there, he performed funeral prayer for her.¹

A society where the poor, the needy and the vulnerable receive attention and care by those in charge, the leaders and by virtue of laws is most assuredly a society of solidarity, mercy and humaneness; a society where every resident enjoys life.

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who is decreed to be in charge of any matter for Muslims, and disregards fulfilling their needs, requirements and addressing their poverty, Allaah shall disregard his needs, requirements and poverty on the Day of Judgment."**²

A variation of this narration by At-Tirmithi reads: **"Any ruler who closes his door to the needy, the vulnerable and the poor shall have the doors of heaven closed by Allaah to his needs, poverty and want."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"He who becomes in charge of people and closes his door to the poor, the oppressed and the needy shall have the doors of divine mercy closed there against by Allaah Almighty at a time when he is the most need."**⁴

In a nutshell, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, urged the whole nation to stand up for the oppressed no matter to which segment of society they belonged, and hence the link between this issue and the dignity of the whole nation was provided by the Prophet, *sallallaahu 'alayhi wa sallam*, in his saying: **"How can Allaah honor a**

¹Reported by Muslim (1588) and Ibn Maaajah (1522).

²Reported by Abu Daawood (2559).

³Reported by At-Tirmithi (1253).

⁴Reported by Ahmad (15097).



nation where the weak are not done justice seamlessly against the strong therein?!"¹

* * *

11. Rights of Slaves: A Snapshot

The advent of the Prophet, *sallallaahu 'alayhi wa sallam*, was in a society consisting of masters and slaves. The latter had no financial, social or political rights whatsoever. Therefore, the Prophet, *sallallaahu 'alayhi wa sallam*, upgraded their position in society, urged masters to set them free, made such freeing the expiation for several sins, and promised them plentiful reward.

In this respect, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Fear Allaah in those [slaves] in your possession,"**² and **"[Care for] your slaves, [Care for] your slaves, feed them of what you eat and dress them of what you dress. If they make a mistake that cannot be excused by you, then sell them, but never torture them."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"Your slaves are your brothers, Allaah made them in your possession. So, he who has his own brother under his possession, he shall feed him of the same food, dress him of the same clothing, never assign him unbearable chores. If it is necessary at all, he shall help him."**⁴

He, *sallallaahu 'alayhi wa sallam*, also said: **"He who unjustly beats a slave, he shall be retaliated against on the Day of Judgment."**⁵

¹Reported by Ibn Maajah (2417).

²Reported by Abu Daawood (4489) and Ahmad (552).

³Reported by Ahmad (15813).

⁴Reported by Al-Bukhaari (2359) and At-Tirmithi (1868).

⁵*Saheeh Al-Adab Al-Mufrad* (134).



Another *Hadeeth* reads: **"He who beats or slaps a slave, the only expiation thereof shall be setting him free."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, urged emancipation of slaves by saying: **"Any male Muslim who sets a male Muslim free, he shall be his [the first] ransom from Hell, and shall be rewarded therefore by every bone set free; and any female Muslim who sets a female Muslim free, she shall be her [the first] ransom from Hell, and shall be rewarded therefore by every bone set free; and every male Muslim who sets two female Muslims free, they shall be his ransom from Hell, and shall be rewarded therefore by every two bones set free."**²

On the authority of 'Abdullaah ibn 'Amr, may Allaah be pleased with him, when his steward came to him he asked him: "Have you fed the slaves?" "No," he replied. "Go, give it to them", he said: adding: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"No sin is graver than withholding food from those whose food is in your possession."**³

Another *Hadeeth* reads: **"Allaah shall torture those who torture people in this world."**⁴

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12. *Rights of the Elderly: A Snapshot*

The elderly belong to an age group when one feels lonely and the effects of age take their toll as manifested in weakness, illnesses and the like. Moreover, the elderly are people of experience, expertise and reason.

¹Reported by Muslim (3130) and Abu Daawood (4500).

²Reported by At-Tirmithi (1467) and Abu Daawood (3453).

³Reported by Muslim (1662).

⁴Reported by Muslim (4734) and Abu Daawood (2648).



Accordingly, society must not disregard them. Instead, they must be appreciated, respected and benefited from. The Prophet, *sallallaahu 'alayhi wa sallam*, appreciated the elderly, paid tribute to their contributions and highly valued their position and urged others to follow suit, saying: **"He who grows as a Muslim, growing so shall be a light in his favor on the Day of Judgment."**¹

He, *sallallaahu 'alayhi wa sallam*, also urged holding the elderly in high esteem saying: **"Part of paying reverence to Allaah is to honor an elderly Muslim."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, used to serve drinks to the elderly first. One can look into the following admirable *Hadeeth*, which is but a materialization of the Prophet's respect for the elderly and children alike. On the authority of Sahl ibn Sa'd As-Saa'idi, may Allaah be pleased with him, the Prophet, *sallallaahu 'alayhi wa sallam*, was served a drink of which he drank a sip. Some old men were sitting to his left, and a boy to his right. The Prophet, *sallallaahu 'alayhi wa sallam*, said to the boy: **"Do you allow me to pass [the drink] to those men?"** since it was the Prophet's custom to start anything with the right. The boy, brilliant as he was, replied: "No, I swear to Allaah. I will not give up my share from you to anyone." Consequently, the Prophet, *sallallaahu 'alayhi wa sallam*, handed the goblet over to him.³

How wonderful! The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, the Last of all Prophets and Messengers, requests a boy's permission to start with the elderly to his left out of respect for them and their age. Yet, the boy refuses since he wanted to drink immediately after the Prophet, *sallallaahu 'alayhi wa sallam*, so that he could place his lips on the goblet. However, the permission was sought since the Prophet's

¹Reported by At-Tirmithi (1558) and An-Nasaa'i (3091).

²Reported by Abu Daawood (4203).

³Reported by Al-Bukhaari (2271) and Muslim (3786).



custom was to start from the right in drinking and other purposes.

* * *

13. *Rights of Those with Special Needs: A Snapshot*

Some people come to suffer disabilities in a way that impacts their lives. Usually others do not attend to their needs or show due consideration to their feelings and problems.

On the contrary, the Prophet, *sallallaahu 'alayhi wa sallam*, never overlooked those with special needs. Instead, he showered them with his kindness and care.

A woman once had a thought to share. She stopped the Prophet, *sallallaahu 'alayhi wa sallam*, and said: "O Messenger of Allaah, I need a favor from you." **"Walk on any street you want, embark on it and I will follow,"** said the Prophet, *sallallaahu 'alayhi wa sallam*. The Prophet, *sallallaahu 'alayhi wa sallam*, accompanied her alone, talking and discussing the issue until he fulfilled her need.¹

The Prophet, *sallallaahu 'alayhi wa sallam*, used to call on the disabled Muslims in their homes. One day he said to his Companions: **"Come with me to Bani Waqif to call on Al-Baseer [i.e., a man with eyesight, though he was a blind man]."**²

Just imagine – he, *sallallaahu 'alayhi wa sallam*, called the blind man Al-Baseer in the hope that he would gain such a blessing.

Moreover, the Prophet, *sallallaahu 'alayhi wa sallam*, carried glad tidings to this category of people, including the following *Qudsi Hadeeth*

¹Reported by Ahmad (13535).

²Reported by At-Tabaraani (1533).



(sacred narration): *"Allaah Almighty Said: If I test my slave in his most (two) beloved (i.e., take away his eyesight) and he responds patiently, I shall recompense him with Paradise."*¹

He, *sallallaahu 'alayhi wa sallam*, also urged us to guide the blind and persons with weak eyesight, saying: **"To guide a weak-eyed man is an act of charity."**²

A woman with a mental disability once came to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said: "O Messenger of Allaah, pray for me. He said: **"If you so will, I will supplicate Allaah for you and He will cure you. Otherwise, you may choose patience, and you shall be spared accountability."** "I choose patience, and no accountability," she replied.³

Ibn 'Abbaas, may Allaah be pleased with him, said to Ataa', may Allaah be pleased with him: "Shall I show you a woman of the people of Paradise?" "Yes," said Ataa', may Allaah be pleased with him.

Ibn 'Abbaas, may Allaah be pleased with him, said: "That black woman. She came to the Prophet, *sallallaahu 'alayhi wa sallam*, saying, 'I have fits of epilepsy which cause my body to be in a revealing position. So, pray for me.' The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"If you so will, I will supplicate Allaah for you and He will cure you. Otherwise, you may choose patience, and you shall be spared accountability."** "I choose patience, and no accountability," she replied, 'but I get exposed during such fits. Pray for me so that I can avoid this, ' added the woman. The Prophet, *sallallaahu 'alayhi wa sallam*, prayed for her.⁴

¹Reported by Al-Bukhaari (5221) and Ahmad (12012).

²Reported by At-Tirmithi (1879).

³Reported by Ahmad (9312).

⁴Reported by Al-Bukhaari (5220) and Muslim (4673).



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14. *Rights of Way: A Snapshot*

In Islaam, the rights of way include ethics that hold people back from harming or abusing others as the case is in many countries.

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Never sit on the pathways."** "We cannot help it. These are our gathering places where we talk," the Companions replied. **"If it is necessary for you, then fulfill their rights,"** the Prophet, *sallallaahu 'alayhi wa sallam*, said. "What are these, O Messenger of Allaah?" they asked. **"To lower your eyes, avoid harming others, respond to salutations, command what is good and forbid what is wrong,"** the Prophet, *sallallaahu 'alayhi wa sallam*, replied.¹

Other commands include prohibiting excretion on pathways and shaded areas frequented by people. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Avoid the two things that invite curses: excreting in the pathways of the people or shaded areas."**²

This also includes moving harmful things from the way for the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"A man passed by a branch on his way, he said: 'I swear to Allaah I will move this away from the Muslims' way so that it will not harm them.' Therefore he was admitted into Paradise."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"I have seen a man rolling in Paradise under a tree he cut off the way because it was**

¹Reported by Al-Bukhaari (2285) and Muslim (3960).

²Reported by Muslim (397) and Abu Daawood (23).

³Reported by Muslim (4744).



harming people."¹

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15. *Rights of Animals: A Snapshot*

The Prophet, *sallallaahu 'alayhi wa sallam*, promoted kindness to animals, commanded beneficence, care, feeding, and not assigning them unbearable tasks as he, *sallallaahu 'alayhi wa sallam*, said: **"While a man was walking on a way, he felt very thirsty. He found a spring where he descended, drank and came out. Thereupon, he found a dog panting and eating dust out of thirst. The man said to himself: 'This dog is as thirsty as I was!' Therefore, he made his way back into the spring, filled his shoe with water, held it upwards and quenched the thirst of the dog. The dog thanked Allaah, and Allaah blessed the man"**

"O Messenger of Allaah, do we get rewarded for caring for such animals?" the Companions asked. **"There is a reward in [caring for] every animate thing,"** replied the Prophet, *sallallaahu 'alayhi wa sallam*.

The Prophet, *sallallaahu 'alayhi wa sallam*, warned against harming animals, saying: **"A woman was punished [by Allaah] because of a cat she imprisoned to death, and so punished by Hell since she did not feed and quench its thirst, nor did she release it to eat from the creatures of the earth."**²

While slaughtering a lawfully edible animal, the Prophet, *sallallaahu 'alayhi wa sallam*, commanded us to be kind, saying: **"Allaah has enjoined [us to observe] kindness in everything. So, if you are to kill, then be kind. If you are to slaughter, then be kind; sharpen the tool and hold the animal comfortably."**³

¹Reported by Muslim (4745).

²Reported by Al-Bukhaari (2192) and Muslim (4160).

³Reported by Muslim (3615) and At-Tirmithi (1329).



On the authority of Ibn ‘Abbaas, may Allaah be pleased with him, he said that a man brought a sheep down while sharpening his tool. So, the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **"Do you want to cause it several deaths? Would you sharpen your knife prior to laying it down?"**¹

Another *Hadeeth* reads: **"Cursed is he who mutilates any animal."**²

The Prophet, *sallallaahu ‘alayhi wa sallam*, also said: **"He who has mercy on any animal being slaughtered, even if a little bird, he shall have Allaah's mercy on him on the Day of Judgment."**³

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¹Reported by Al-Haakim (7563).

²Reported by An-Nasaa'i (4366) and Al-Bukhaari (5091), conditional.

³Reported by Al-Bukhaari in his book *Al-Adab Al-Mufrad*, (381).



Chapter 2

*Muhammad, the Messenger of Allaah, **sallallaahu 'alayhi wa sallam**, and
Values, Ethics and Virtues*

1	How to Win over People?
2	Justice
3	Mercy
4	Clemency
5	Honesty
6	Valor
7	Modesty
8	Loyalty
9	Security
10	Silence and Speech
11	Moderateness and Balance
12	Time
13	Responsibility
14	Working and Earning a Living
15	Self-control
16	Medicine and Health
17	Hygiene and Beautification
18	Respect for Human Soul
19	Good Manners
20	Friendship and Love
21	How to Teach People?
22	Voluntary Work and Public Interest
23	<i>Shoora</i> (Mutual Consultation)
24	Combating Injustice
25	Code of War and Fighting
26	Happiness



27	Optimism
28	Sense of Humor



From the perspective of the Messenger, *sallallaahu 'alayhi wa sallam*, the worth of a human being was based on the values and maxims he adhered to, and on the virtues a man was imbued with and acted upon, hence his Prophetic words: **"Allaah does not look at your outward appearance and wealth, but he looks at your hearts and deeds."**¹

Contemplating the sayings of the Prophet, *sallallaahu 'alayhi wa sallam*, yields this finding: all of these are directed towards one end; righteousness and human perfection simply because the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"I was sent in order to complete and consolidate good manners."**²

Although there is an unquestionable need for science, man is in a dire need for values, ethics and virtues since social issues of injustice and oppression are but the consequences of lack of ethics rather than science.

Consequently, good manners have been the key message preached by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, who called for justice for everyone in all aspects of life. Likewise, his mercy extended to every animate and inanimate creature. The call extended to clemency, honesty, valor, modesty, loyalty, security, kind speech, as well as balance and moderation in thought and practice.

Other ethical calls include time management, responsibility, hard work, lawful gains, self-control and accountability; i.e., to be guided by conscience.

The approach adopted by the Prophet, *sallallaahu 'alayhi wa sallam*, was

¹Reported by Muslim (4651).

²Reported by Ahmad (8595).



that every individual should keep themselves away from harm's way, maintain a good appearance and stay healthy by means of adopting the rules of hygiene and seeking a cure wherever cures are necessary and sought lawfully.

The Prophet, *sallallaahu 'alayhi wa sallam*, preached to establish a society based on respect for the human soul and good manners, where love and friendliness were the prevailing qualities, backed by beneficial voluntary works.

Additionally, he established practical tools including, but not limited to, *Shoora* (consultation) and combating injustice, if any. Further, a sublime code of conduct in times of war and hostilities was established, much to the benefit and need of today's humankind.

The Prophet, *sallallaahu 'alayhi wa sallam*, had a vision towards happiness, optimism and sense of humor for every worry-stricken and broken-hearted person.

Therefore, humankind, of all tenets, races and faiths, are in an unprecedentedly dire need to live up to such rights in real life to obtain happiness. Let us now seek further details.

* * *



1. *How to Win Over People?*

By nature, people like good speakers whose words do not injure the pride and feelings of others. They like smiling, sound-minded people who offer good counsel, hence the Prophet, *sallallaahu 'alayhi wa sallam*, paid special attention to ways of winning hearts as well as minds.

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"It is beyond your capacity to make your kindness in terms of giving gifts and donations—your money—include all people. Thus, let your kindness encompass them by letting a smile brighten your face when you see them and by treating them with good manners."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"The ones who are most beloved to me are those who have good character, those who are gentle, those who like the company of people, and those whose company other people like. The ones whom I detest the most are those who spread idle talk among people in order to spoil the good relations between them, those who cause divisions between friends, and those who seek to defame the character of innocent people."**²

He also said: **"Do not consider any act of kindness as little, even the act of smiling when meeting your brother."**³

Another *Hadeeth* reads: **"Smiling at your brother is an act of charity. Enjoining goodness and forbidding evil is [also] an act of charity. [Likewise,] guiding a person in a land with no [road] signs is an act of charity. [Similarly,] removing harmful objects, thorns,**

¹Reported by Al-Bazzaar (8544).

²Reported by At-Tabaraani (835).

³Reported by Muslim (4760) and At-Tirmithi (1756).



and bones from the path is an act of charity. [Moreover,] pouring some water from your bucket into the bucket of your brother is an act of charity.”¹ “[In addition,] guiding a visually-impaired person is an act of charity.”²

The Prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, also said: “[Uttering] good words is an act of charity.”³

Further: “You will safely enter Paradise if you offer food to people, spread greetings among people, speak good words, and pray during night while people are sleeping.”⁴

* * *

2. Justice

Justice is a human value promising happiness for all humankind. Allaah Himself has made it clear to His Prophet, *sallallaahu ‘alayhi wa sallam*, that He likes justice and commands it as He Says (what means): “*Indeed, Allaah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.*” (Qur’aan 16: 90)

This even applies to enemies as warning against using animosity as a reason for violating others' rights for He the Almighty Says (what means): “*O you who have believed, be persistently standing firm for Allaah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allaah; indeed, Allaah is Acquainted with what you do.*” (Qur’aan 5: 8)

¹Reported by At-Tirmithi (1879).

²Reported by Al-Bazzaar (4070).

³Reported by Al-Bukhaari (2767) and Muslim (1677).

⁴Reported by Ahmad (9996).



Why justice is commanded so overwhelmingly is clarified by the Prophet, *sallallaahu 'alayhi wa sallam*, in his saying: **"The reason why those before you perished is attributed to the fact that they used to leave the honorable person who committed theft without punishment; however, they used to inflict the fixed punishment for theft upon weak people who committed theft. By the One in whose Hand is my soul, if Fatimah, the daughter of Muhammad, committed theft, I would cut her hand."**¹

Another *Hadeeth* reads: **"Fair people, who commit to justice in their rulings, with people and with those whom they are in charge, shall be on platforms made of light in the Presence of Allaah."**²

He, *sallallaahu 'alayhi wa sallam*, also said: **"Surely, Allaah shall not honor a nation where the weak are not done justice seamlessly against the strong therein."**³

* * *

3. *Mercy*

Mercy is a comprehensive human value due to its unlimited benefits, including forgiveness, generosity, cooperation, help, relief, etc. Therefore, mercy has been one of the most outstanding traits of the Prophet, *sallallaahu 'alayhi wa sallam*, since Allaah has sent him in mercy to humankind as He Says (what means): **"And We have not sent you, [O Muhammad], except as a mercy to the worlds."** (Qur'aan 21: 107)

Allaah also Says about His Prophet, *sallallaahu 'alayhi wa sallam* (what means): **"So by mercy from Allaah, [O Muhammad], you were**

¹Reported by Al-Bukhaari (3216) and Muslim (3196).

²Reported by Muslim (3406).

³Reported by Ibn Maajah (2417).



lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allaah. Indeed, Allaah loves those who rely [upon Him].” (Qur’aan 3: 159)

To this effect the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **"I has not been sent as a curser, but rather as a mercy [to all worlds]."**¹

He also said: **"Only the doomed are deprived of mercy."**²

Another *Hadeeth* reads: **"The merciful are rewarded with the mercy of the All-Merciful. Have mercy on those in this world so the One in Heaven have mercy on you."**³

He, *sallallaahu ‘alayhi wa sallam*, also said: **"He who does not show mercy shall not be shown mercy."**⁴

The Prophet's mercy encompassed everything, including animals. A man once came to the Prophet, *sallallaahu ‘alayhi wa sallam*, to say: "O Messenger of Allaah, I show mercy when I slaughter a sheep." He replied: **"For you to show mercy even to a sheep shall be rewarded by Allaah's mercy on you."**⁵

* * *

4. Clemency

The Prophet, *sallallaahu ‘alayhi wa sallam*, was the epitome of the virtues of clemency, anger control and endurance. Anas ibn Maalik, may Allaah

¹Reported by Muslim (4704).

²Reported by Abu Daawood (4291) and At-Tirmithi (1846).

³Reported by Abu Daawood (4290) and At-Tirmithi (1847).

⁴Reported by Al-Bukhaari (5538) and Muslim (4282).

⁵Reported by Ahmad (19470).



be pleased with him, said: "I was walking with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, who was clad in a *Najrani* coarse garment. A bedouin followed him, pulled him strongly, until I saw the Prophet's neck bruised by the edge of the garment, and said: "O Muhammad, order for me to get from Allaah's money in your possession!" Smiling, the Prophet, *sallallaahu 'alayhi wa sallam*, turned to him and gave the order.¹

This is how the Prophet, *sallallaahu 'alayhi wa sallam*, responded to the improper behavior of the harsh bedouin. He did not even blame him for it. Instead, he smiled at him and gave him what he wanted.

One day, the Prophet, *sallallaahu 'alayhi wa sallam*, was sleeping under a tree upon which his sword was hanging. A bedouin came there, took down the sword and brandished it in the face of the Prophet, *sallallaahu 'alayhi wa sallam*, saying: "Who would defend you against me now, Muhammad?" "**Allaah,**" replied the Prophet, *sallallaahu 'alayhi wa sallam*. The bedouin was shocked and dropped the sword. The Prophet, *sallallaahu 'alayhi wa sallam*, took the sword, forgave the man and sat him next to him.

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5. *Honesty*

Honesty is a commendable human value for man to hold to. Allaah Almighty Says (what means): "*And a faction of the People of the Scripture say [to each other], 'Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion.'*" (Qur'aan 33: 72)

¹Reported by Al-Bukhaari (5362) and Muslim (1749).

²Reported by Al-Bukhaari (2694) and Muslim (4231).



Honesty, in terms of Islaamic belief and even the lexical derivation, is derived from belief; hence the Prophetic saying: **"A person lacking honesty shall be lacking in belief as well."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, considered dishonesty a sign of hypocrisy for he said: **"The signs of a hypocrite are three: If he talks, he lies; if he promises, he reneges; and if trusted, he will be mistrustful."**²

He also said: **"If honesty is disregarded, one should expect the Hour [the Last Day]."** "How would that be?" people asked. **"If responsibilities are given to the incompetent, you should expect the Hour,"** he, *sallallaahu 'alayhi wa sallam*, replied.³

The Prophet, *sallallaahu 'alayhi wa sallam*, used to be known among his people as "the truthful" and "the trustworthy". Further, he got married to Khadeejah, may Allaah be pleased with her, the noble woman, for nothing but his honesty and good manners when he handled her trade in Syria prior to prophethood.

Muhammad, *sallallaahu 'alayhi wa sallam*, was so honest in his dealings that the Quraysh, even while disbelieving in him, used to deposit their money with him. When Allaah allowed Muhammad, *sallallaahu 'alayhi wa sallam*, to migrate to Madeenah after facing animosity of his people, the Prophet, *sallallaahu 'alayhi wa sallam*, left his cousin, Ali, may Allaah be pleased with him, behind him in Makkah to pay back the money to their respective owners despite the fact that the owners were the very people who belied him and took away the wealth of his companions. In turn, the Prophet, *sallallaahu 'alayhi wa sallam*, never took a penny from their money in compensation. Instead, he paid them back in full for he was the best one to be trusted.

¹Reported by Ahmad (11935).

²Reported by Al-Bukhaari (32) and Muslim (89).

³Reported by Al-Bukhaari (57) and Ahmad (8374).



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6. *Valor*

People usually disparage a person as saying: "He is a sycophant; i.e., lacking independent opinion, principle and character." The Prophet, *sallallaahu 'alayhi wa sallam*, never adopted such an attitude with his friends or enemies. The latter, in vain, wished for Muhammad, *sallallaahu 'alayhi wa sallam*, to relinquish some of his own principles. To this the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"I swear to Allaah, even if they place the sun in my right hand and the moon in my left hand to relinquish this matter [i.e., calling for Islaam] I shall never relinquish it until Allaah grants it victory or I die trying."**

Allaah Almighty Says (what means): *"Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allaah does not fail in His promise."* (Qur'aan 68: 9)

To this effect the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"You shall find people of different attitudes, yet the best of them in the pre-Islaamic era shall be the best in Islaam should they gain knowledge. The best of people in this regards shall be the most reluctant thereto, and you shall find the 'double-faced' [i.e., the sycophant] to be the worst among people; the one who deals with a group with one face, and with another with the other face."**¹

On the authority of Muhammad ibn Ziyaad, some persons told his grandfather, 'Abdullaah ibn 'Amr, may Allaah be pleased with him: "When we stand before our *Sultan* (ruler), we speak in words other than

¹Reported by Al-Bukhaari (3234) and Muslim (4588).



those we speak behind their backs." "We used to consider this hypocrisy at the time of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, " he replied.¹

'Abdullaah ibn 'Amr, may Allaah be pleased with him, said: "I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saying: **'If you find my nation fear facing a tyrant to valorously address him as saying 'you are a tyrant', then they are doomed.'**"²

* * *

7. Modesty

People appreciate modest persons who are welcoming towards them, smile and make them feel comfortable when meeting them.

The Prophet, *sallallaahu 'alayhi wa sallam*, promoted modesty, stressing that the more modest a person is, the better the position he receives by Allaah and people. In this respect he said: **"Any person who proves himself modest for the sake of Allaah would be elevated in rank by Allaah."**³

He also said: **"Allaah has revealed to me for us to be modest so that no one may feel prejudiced against anyone else, nor may any one transgress anyone else."**⁴

The Prophet, *sallallaahu 'alayhi wa sallam*, was so modest that he would greet little children when passing by them. Anyone entering the Mosque could never distinguish him among his Companions due to the similarity in their clothing and place of sitting. One day, the

¹Reported by Al-Bukhaari (6642).

²Reported by Ahmad (6234).

³Reported by Muslim (4689) and At-Tirmithi (1952).

⁴Reported by Muslim (5109) and Abu Daawood (4250).



Prophet, *sallallaahu 'alayhi wa sallam*, came out to his Companions who stood up out of respect. So, he said: **"Do not stand up as non-Arabs do out of reverence for each other."**¹

At home, the Prophet, *sallallaahu 'alayhi wa sallam*, used to serve his household members; he would repair his shoes, patch his clothes, milk ewes, feed camels, eat with servants, sit with the poor, fulfill the needs of widows and orphans, be the first to greet anyone he came across, and answer any invitation extended to him, even if such an invitation was for something negligible.

A man came to the Prophet, *sallallaahu 'alayhi wa sallam*, and was overcome by awe when he saw the Prophet, *sallallaahu 'alayhi wa sallam*. The Prophet, *sallallaahu 'alayhi wa sallam*, soothed him, saying: **"Take it easy, I am not a king. Rather, I am the son of a woman from the Quraysh who used to eat dry meat."**²

* * *

8. *Loyalty*

Loyalty is a great human value stressed by Islaam, which commands us to honor our undertakings and promises.

Allaah Almighty Says (what means): *"Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers."* (Qur'aan 16: 91)

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Muslims are up to their**

¹Reported by Abu Daawood (4553) and Ahmad (21158).

²Reported by Ibn Maajah (3303).



terms."¹

He also said: **"I never break covenants, nor do I detain messengers."**²

This means that the Prophet, *sallallaahu 'alayhi wa sallam*, never broke any promise, nor did he take any messengers or delegations as hostages.

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"Fulfill covenants with them, and we shall seek Allaah's help against them,"** i.e., honor your pledges to non-Muslims.

Another *Hadeeth* reads: **"Honor the pre-Islaamic covenant for Islaam only adds strength to it."**³ This is because Islaam emphasizes such behavior, and warns against breaking them and undermining them.

* * *

9. Security

Security is undoubtedly essential to people's life since lack of it would cripple human activities, create anarchy, homicides, plunder, robbery, and allow criminals to force people into a state of fear and terror.

Therefore, the Prophet, *sallallaahu 'alayhi wa sallam*, clarified how important all aspects of security are, including psychological security, health security and food security. He even considered

¹Reported by At-Tirmithi (1272) and Abu Daawood (3120).

²Reported by Abu Daawood (2377) and Ahmad (22737).

³Reported by At-Tirmithi (1511) and Ahmad (6638).



security to be one of the greatest blessings enjoyed by humans in this world as saying: **"He who wakes up secure in his home, with a healthy body and sustenance of the day at hand, it is as if he reigns over the whole world."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, directed his Companions to migrate to Madeenah when they felt insecure in their place of residence and faced campaigns of oppression and terror. Later on, the Prophet, *sallallaahu 'alayhi wa sallam*, himself followed suit for the same reason, i.e., to find a new platform that would accept his message and its divine illumination.

In a heartrending scene of sorrow and grief, Muhammad, *sallallaahu 'alayhi wa sallam*, left Makkah, which he loved dearly and where he had lived his childhood and youth up to the age of forty, for Madeenah, saying: **"What a magnificent land you are, my love for you is boundless, and if it were not for your people expelling me, I would have never left you or resided in any other place."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, warned against any act that would destabilize and undermine security, including homicides, robbery, harassments, and the like, saying: **"Your blood, property and kinship are inviolable as much as this day, this country and this month are."**³

Additionally, the Prophet, *sallallaahu 'alayhi wa sallam*, prohibited disobedience to Muslim rulers, the so-called *coup d'état*, that results in sedition, bloodshed and insecurity. He said: **"He who disobeys and dissents, and ends up dead this way, such death shall resemble**

¹Reported by At-Tirmithi (2268).

²Reported by At-Tirmithi (3861).

³Reported by Al-Bukhaari (1623) and Muslim (3180).



the pre-Islaamic end."¹ Yet, the Prophet, *sallallaahu 'alayhi wa sallam*, commanded Muslims to advise rulers in a fair and well-supported way of reasoning as saying: **"Faith is all about sincere advice."** "To whom, O Messenger of Allaah?" the Companions asked. The Prophet, *sallallaahu 'alayhi wa sallam*, replied: **"For the sake of Allaah, to His Book, to His Messenger, to Muslim leaders and the Muslim masses."**²

* * *

10. Silence and Speech

Silence is easily practicable for it costs a person nothing, but rids him of many situations and issues, and wards off many problems and ordeals. However, only very few persons master the art of silence. Therefore, the Prophet, *sallallaahu 'alayhi wa sallam*, clarified the virtue of silence and warned against the movement of the tongue as saying: **"He who believes in Allaah and the Last Day, should speak righteously or keep silent."**³ Another *Hadeeth* reads: **"He who keeps silent shall survive."**⁴

He also said: **"A true Muslim is the one whose tongue and hands shall not extend in harm to Muslims."**⁵

'Uqbah ibn Amir, may Allaah be pleased with him, once asked the Prophet, *sallallaahu 'alayhi wa sallam*: "What is survival (i.e., how one would survive)?" **"Hold your tongue, let your home accommodate you, and feel remorse for your misdeeds,"** the Prophet, *sallallaahu 'alayhi wa sallam*, replied.

¹Reported by Muslim (3436), An-Nasaa'i (4045) and Ahmad (7603).

²Reported by Muslim (82) and At-Tirmithi (1849).

³Reported by Al-Bukhaari (5559) and Muslim (67).

⁴Reported by At-Tirmithi (2425) and Ahmad (6193).

⁵Reported by Al-Bukhaari (9) and Muslim (58).



The above *Hadeeths* do not direct Muslims to subservience, prevent changing wrong situations or to sit on the sidelines instead of challenging suppression. Instead, they direct Muslims to avoid falsehood and improper speech for the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Speak the truth, even if it is bitter."**¹

He also said: **"The master of all martyrs is Hamzah ibn 'Abdul-Muttalib and a man killed while challenging a tyrant to direct him to good deeds."**²

Therefore, silence should be one's first resort in times of confusion and when silence and speaking are equal in terms of results. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Part of being a good Muslim is leave off what does not concern you."**³

* * *

11. Moderateness and Balance

Allaah has dubbed Muhammad's nation as being moderate and Said (what means): *"And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allaah has guided. And never would Allaah have caused you to lose your faith. Indeed Allaah is, to the people, Kind and Merciful.* (Qur'aan 2: 143) Accordingly, the Prophet, *sallallaahu 'alayhi wa sallam*, endeavored to establish the values of balance and moderation in the life of Muslims considering the fact

¹Reported by Ahmad (20447).

²Reported by Al-Haakim (4884).

³Reported by At-Tirmithi (2239) and Ibn Maajah (3966).



that such values were prominent characteristics of the Prophet himself, his worship and lifestyle in general. Therefore, the Prophet, *sallallaahu 'alayhi wa sallam*, forbade extremism and immoderation, saying: **"Avoid extremism, for extremism has ruined those before you."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, inculcated the values of balance and moderation in his Companions. Anas, may Allaah be pleased with him, said:

"Three persons once came to the dwellings of the Prophet's wives asking about his acts of worship. When told of them, they appeared to consider their own acts of worship very few! So, one of them said: 'I shall pray all night long as long as I live, ' another said: 'I shall fast every day, ' while the third said: 'I shall do without women; I shall never get married.'" Thereupon the Prophet, *sallallaahu 'alayhi wa sallam*, stepped in addressing them: **"Are you the ones who said such and such? Surely I am the most fearful and pious to Allaah among you, yet I fast and break my fast, pray and sleep, and marry women. So whoever leaves my tradition is not from me."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, entered the dwelling of one of his wives, Zaynab bint Jahsh, may Allaah be pleased with her, only to find a rope fastened between two columns. **"What is this rope for?"** asked the Prophet, *sallallaahu 'alayhi wa sallam*. **"This is Zaynab's rope; if she is exhausted by prayer she hangs on to it for support,"** they answered. **"No, unfasten it. One should pray when he is well prepared. In case of exhaustion, one should sit down,"** said the Prophet, *sallallaahu 'alayhi wa sallam*.³

Moderation is the core of this religion as the Prophet, *sallallaahu*

¹Reported by Ahmad (3078) and An-Nasaa'i (3007).

²Reported by Al-Bukhaari (4675) and Muslim (2487).

³Reported by Al-Bukhaari (1082) and Muslim (1306).



'alayhi wa sallam, said: **"Surely religion is easy, and it shall definitely win anyone approaching it. Therefore, be moderate, strike a balance, and be optimistic."**¹

Hence, the Prophet, *sallallaahu 'alayhi wa sallam*, would choose the easier of any two options unless it involved a sin. If so, he would be the furthest among people from it.

On the authority of Hanthalah Al-Asadi, may Allaah be pleased with him, who said:

"Abu Bakr came across me and said: 'How are you, Hanthalah?' 'Hanthalah has practiced hypocrisy, ' I replied.

'*Subhaanallaah!* (Glory be to Allaah, used here as an expression of astonishment), what are you saying?' Abu Bakr said.

Then I replied: 'When we are with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, he reminds us of Hell and Paradise until they are almost materialized before us, but when we leave the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, we get busy with our wives, children and property and so forget a lot!' 'I have the same condition, ' added Abu Bakr.

Therefore, Abu Bakr and I went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and I told him: 'Hanthalah has practiced hypocrisy, O Messenger of Allaah.'

'How is that?' asked the Prophet, *sallallaahu 'alayhi wa sallam*. 'When we are with you, you remind us of Hell and Paradise until they almost materialize before us, but when we leave you we get busy with our wives, children and property and so forget a lot!'

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"I swear to the One in Whose Hand my soul is, if you keep the feeling generated when you are with me, and keep remembering [Allaah], angels would have shook hands on your beds and**

¹Reported by Al-Bukhaari (38) and An-Nasaa'i (4948).



pathways. But Hanthalah, it should be an hour [to worship or work] and another hour [to seek lawful worldly joys], repeating it thrice.”¹

According to the Prophet, *sallallaahu 'alayhi wa sallam*, religious extremism leads to doom for he said: **"Extremists are doomed,"** he repeated it thrice.²

On the authority of Anas, may Allaah be pleased with him, the Prophet, *sallallaahu 'alayhi wa sallam*, saw an old man staggering between two of his sons. He said: **"What is the matter with that man?"** "He has pledged to walk," they replied. **"Allaah surely does not want such old man to torture himself [this way],"** the Prophet, *sallallaahu 'alayhi wa sallam*, replied.

All these pieces of evidence confirm how keen the Prophet, *sallallaahu 'alayhi wa sallam*, was for a Muslim to strike a balance, keep a moderately straight path, and keep away from extremism.

As for the human inclination to worldly joys, and with a view to lawfully satisfy such inclinations and desires, Allaah has made it lawful to enjoy lawful joys by Saying (what means): *"Say, "Who has forbidden the adornment of Allaah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know."* (Qur'aan 7: 32)

Allaah also Says (what means): *"But seek, through that which Allaah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allaah has done good*

¹Reported by Muslim (4937) and At-Tirmithi (2438).

²Reported by Muslim (4823) and Abu Daawood (3992).



to you. And desire not corruption in the land. Indeed, Allaah does not like corrupters." (Qur'aan 28: 77)

Further, the Prophet, *sallallaahu 'alayhi wa sallam*, used to pray and supplicate: **"O Allaah, reform my belief which is my means of protecting me from sin, my world where my life is..."**¹

The above *Hadeeth* reveals a wonderful balance between this world and faith.

Moderation was the most prominent feature of the Prophet's words and sayings. To this 'Aa'ishah, may Allaah be pleased with her, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, never narrated like you do now."²

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Extremists do not achieve anything nor do they remain worshippers."**³

Another *Hadeeth* reads: **"Allaah has a right due on you, your body has a right due on you, your family has a right due on you, so give every party their respective right."**⁴

Islaam's moderation is manifested as well through the many matters made lawful by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, in many fields on which he said: **"Allaah desires his lawful matters to be practiced as much as he abhors unlawful matters to be practiced."**⁵

One of the Prophet's principles was to "choose the easier of any

¹Reported by Muslim (4897) and An-Nasaa'i (1329).

²Reported by Al-Bukhaari (3303) and Muslim (4548).

³Reported by Al-Bayhaqi (4931).

⁴Reported by Al-Bukhaari (5674) and At-Tirmithi (2337).

⁵Reported by Ahmad (5600).



two options unless it was a sin. If so, he would be the furthest among people from it."¹

* * *

12. Time

Time is life! To prove this fact, Allaah has sworn by certain times – dawn, pre-noon, afternoon, night, daylight – as an indication of the honor attached to it.

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Many persons are taken in by two blessings: health and free time."**²

He, *sallallaahu 'alayhi wa sallam*, also said: **"The son of Aadam will not be dismissed from before his Lord on the Day of Resurrection until he has been questioned about five things: his life and how he spent it, his youth and how he used it, his wealth and how he earned it and how he disposed of it, and how he acted upon what he acquired of knowledge."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, urged people to be keen on using one's lifetime in hard work and good conduct, and said: **"Take advantage of five things before five other things occur: your strength before your aging, your health before your illness, your riches before your poverty, your free time before your preoccupation and your life before your death."**⁴

* * *

¹Reported by Al-Bukhaari (3296) and Muslim (4294).

²Reported by Al-Bukhaari (5933) and At-Tirmithi (2226).

³Reported by At-Tirmithi (2341) and Ad-Daarimi (536).

⁴Reported by Al-Haakim (7846).



13. *Responsibility*

The Prophet, *sallallaahu 'alayhi wa sallam*, distributed responsibilities among people according to their respective positions and powers, and warned against any omission and negligence. He also reminded people of the Day on which every responsible person will be held accountable before Allaah, saying: **"Every one of you is a caretaker, and is responsible for his subjects. The ruler is a caretaker of people, and is responsible for his subjects. A man is a caretaker of his family, and is responsible for them. A woman is a caretaker of her husband's house and children, and is responsible for them. A slave is a caretaker of his master's property, and is responsible for it. All of you are caretakers, and all of you are responsible for those under your respective responsibilities."**¹

Sinfulness and a bad end are the result if anyone defaults on their respective responsibility for the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"What a grave sin it is for one to neglect those for whom he is the breadwinner."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, said to Sa'd ibn Abu Waqqaas, may Allaah be pleased with him: **"To leave your heirs wealthy is better than leaving them dependent on other people."**³

The importance of responsible words is also clarified by the Prophet, *sallallaahu 'alayhi wa sallam*, when he said: **"A slave could inattentively utter a word, and Allaah would raise him in ranks thereby. Yet, another slave might inattentively utter a word that earns Allaah's wrath, and Allaah would cause him to fall thereby**

¹Reported by Al-Bukhaari (844) and Muslim (3408).

²Reported by Abu Daawood (1442) and Ahmad (6207).

³Reported by Al-Bukhaari (1213) and Muslim (3076).



in Hell."¹

Everyone's responsibility towards their work is also stressed by the Prophet, *sallallaahu 'alayhi wa sallam*: **"He who is used by us to do a job and we pay him therefore, [it shall be lawful], but anything more taken shall be mere theft."**²

He, *sallallaahu 'alayhi wa sallam*, also said: **"O people, why on earth should a worker for us [assigned responsibilities by us] come to us saying: 'This is the outcome of the assignment, but this is gifted to me?' Why does he not remain at his parents' house to see if he would ever be gifted or not? I swear to the One in Whose Hand my soul is, any theft so taken shall be carried by the respective perpetrator around his neck on the Day of Judgment."**³

* * *

14. Working and Earning a Living

The Prophet, *sallallaahu 'alayhi wa sallam*, held work in high esteem, warned against laziness and idleness, and clarified many ethics of earning a living and trade.

Allaah Says (what means): *"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allaah, and remember Allaah often that you may succeed."* (Qur'aan 62: 10)

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"The food you would feed yourself is the one earned by your own hand, Daawood**

¹Reported by Al-Bukhaari (5997) and At-Tirmithi (2241).

²Reported by Abu Daawood (2554).

³Reported by Al-Bukhaari (6145) and Muslim (3413).



[David] , the Prophet used to eat out of the gains of his own hand."¹

The Prophet, *sallallaahu 'alayhi wa sallam*, urged working with perfection and said: **"Surely Allaah desires perfection of work done by any of you."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, warned against asking people needlessly for financial favors and said: **"If any of you is a beggar needlessly and constantly, he would meet Allaah with his face devoid of flesh,"**³ i.e., out of shame since such a person should have worked and eaten out of his own gains.

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"He who begs not out of poverty, he shall be as if eating embers."**⁴

Further, the Prophet, *sallallaahu 'alayhi wa sallam*, forbade monopoly with a view to raising prices for he said: **"Hoarders are sinners."**⁵

It has been also reported that the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Allaah Almighty says, 'I am the third (partner) to any two partners unless any of them betray his partner. If so, I shall walk out.'"**⁶

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"The truthful and honest merchants shall be with the Prophets, truthful companions of the Prophets and martyrs."**⁷

¹Reported by Al-Bukhaari (1930).

²Reported by Al-Bayhaqi (4931).

³Reported by Al-Bukhaari (1381) and Muslim (1724).

⁴Reported by At-Tabaraani (3506).

⁵Reported by Muslim (3012) and At-Tirmithi (1188).

⁶Reported by Abu Daawood (2936).

⁷Reported by At-Tirmithi (1130) and Ibn Maajah (2130).



Another *Hadeeth* reads: **"Do not swear a lot for purposes of selling for it causes hypocrisy and obliteration."**¹

Another *Hadeeth* reads: **"A seller and a buyer shall act by choice until they take separate ways. If they are truthful and honest to their words, blessing will be present in their transaction. If they lie and conceal, they would have such blessing taken out of their transaction."**²

He also said: **"Give a laborer his dues before his sweat dries out."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"The best gain is the one generated by a worker's hand if he is honest."**⁴

He also said: **"Trading wine is prohibited."**⁵

Another saying of the Prophet, *sallallaahu 'alayhi wa sallam*, reads: **"Never buy a crop until it is ripe and free from blight."**⁶

He also said: **"He who cheats is not one of us."**⁷

Here is another *Hadeeth*: **"Muslims are brothers. A Muslim shall sell his brother a defective commodity only if he plainly clarifies such defect."**⁸

¹Reported by Muslim (3015) and An-Nasaa'i (4384).

²Reported by Al-Bukhaari (1968) and Muslim (2825).

³Reported by Ibn Maajah (2434).

⁴Reported by Ahmad (8060).

⁵Reported by Al-Bukhaari (2074) and Muslim (2959).

⁶Reported by Muslim (2829).

⁷Reported by Muslim (146) and At-Tirmithi (1236).

⁸Reported by Ibn Maajah (2237).



Another saying of the Prophet, *sallallaahu 'alayhi wa sallam*, reads: **"Do not intervene into the transaction which is likely to be settled with another person."**¹

Here is another *Hadeeth*: **"Selling shall be only by mutual consent."**²

Another *Hadeeth* reads: **"Surely Allaah likes lenient sellers, buyers and demanders."**³

* * *

15. *Self-control*

A key command of the Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, is for everyone to exercise self-control in order to observe and fulfill rights due to Allaah and humans.

To this effect the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Be mindful of Allaah wherever you are, follow a sin by a good action to erase it, and treat with people fairly."**⁴

To teach Ibn 'Abbaas, may Allaah be pleased with him, the value of self-control, valor and dependence on Allaah, the Prophet, *sallallaahu 'alayhi wa sallam*, said to him: **"O young man, I shall teach you some words [of advice]: Be mindful of Allaah, and Allaah will protect you. Be mindful of Allaah, and you will find Him in front of you. If you [have need to] ask, ask of Allaah; and if you seek help, seek help from Allaah. Know that even if the Nation [or the whole**

¹Reported by Al-Bukhaari (1995) and Muslim (2531).

²Reported by Ibn Maajah (2176).

³Reported by At-Tirmithi (1240).

⁴Reported by At-Tirmithi (1910) and Ahmad (20392).



community] were to gather together to benefit you with something, they would not benefit you with anything except that which Allaah has already recorded for you, and that if they gather together to harm you with something, they would not be able to harm you with anything except that which Allaah has already recorded against you. The pens have been lifted and the pages have dried."¹

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was once asked about *Ihsaan* he replied thus: **"To worship Allaah as if you see Him. If you do not see Him, He does see you!"**²

One of the seven persons to receive the highest degrees of Paradise on the Day of Judgment and be protected by Allaah's shade thereat, when there will be no other shade, is a person, according to the Prophet, *sallallaahu 'alayhi wa sallam*, who **"Is called by a woman of beauty and high position [for sexual intercourse] he would say,' [No, for] indeed I fear Allaah,"** i.e., he is mindful of Allaah and avoids disobedience to him even where nobody sees him.

* * *

16. Medicine and Health

Health is a quality sought after by every human being. Therefore, the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, gave us some recommendations for purposes of prevention and enjoined us to seek treatment only by lawful medications. These include: **"It is enough for the son of Aadam to eat a few bites to keep himself alive. If it is [otherwise] necessary at all, let him reserve a third [of his stomach] for food, a third for drinks, and the [last] third for breathing."**³

¹Reported by At-Tirmithi (2440) and Ahmad (2537).

²Reported by Al-Bukhaari (48) and Muslim (9).

³Reported by At-Tirmithi (2302) and Ibn Maajah (3340).



The above recommendation is golden advice for humanity, which if acted upon, would definitely prevent many prevalent diseases.

Another saying of the Prophet, *sallallaahu 'alayhi wa sallam*, reads: **"Every illness has a cure. When the cure hits the illness, the patient shall be cured by Allaah's will."**¹

He also said: **"If you hear of a plague striking a certain land, then do not go there. If a plague strikes where you are, then do not flee it."**²

This is the so-called 'quarantine', which has come to be a medical principle centuries later.

He, *sallallaahu 'alayhi wa sallam*, also said: **"One would only blame himself if he spends his night with his hand smeared with fat."**³

This is a directive to wash one's hands after eating, particularly if one is going to bed. Anyone who neglects this would only have himself to blame.

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"The black seed [i.e., black cumin] cures every illness but death."** It is scientifically proven that black seed enhances immunity and thus cures any illness as the Prophet, *sallallaahu 'alayhi wa sallam*, said.

* * *

¹Reported by Muslim (4084).

²Reported by Al-Bukhaari (5287) and Muslim (4111).

³Reported by Ibn Maajah (3287).



17. *Hygiene and Beautification*

The Prophet, *sallallaahu 'alayhi wa sallam*, urged people adopt hygienic practices with regard to the body, clothes and homes. He used to admire good smells, and abhor unpleasant odors. His directions in this respect include: **"He who has hair among you, should attend to it."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"Three matters are due on every Muslim: taking a bath on Friday, using the tooth stick and wearing perfume."**² Perfume used to indicate the presence of the Prophet, *sallallaahu 'alayhi wa sallam*.

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"Part of man's natural disposition is to rinse the mouth, sniff water, use a toothstick, cut the mustache, trim fingernails, pluck out armpits, cut pubic hair, wash the back of the fingers, use water for cleaning, and to circumcise."**³

He also said: **"Clean your backyards."**⁴

In another *Hadeeth*: **"Allaah is Beautiful and likes beauty."**⁵

The Prophet, *sallallaahu 'alayhi wa sallam*, saw an unkempt man with unruly hair and said: **"Has this man not found something to comb his hair?"** When he saw a man wearing unclean clothes, he said: **"Has this man not found some water to wash his clothes in?"**⁶

* * *

¹Reported by Abu Daawood (3632).

²Reported by Ahmad (21998).

³Reported by Ahmad (17606) and Abu Daawood (49).

⁴Reported by At-Tirmithi (2723).

⁵Reported by Muslim (131) and Ahmad (3600).

⁶Reported by Abu Daawood (3540).



18. *Respect for Human Soul*

Allaah has honored man and made the human race the most honorable of all of His creatures. Allaah Says (what means): *“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”* (Qur’aan 17: 70)

The Prophet, *sallallaahu ‘alayhi wa sallam*, was sitting when a funeral passed by him and he stood up. "O Messenger of Allaah, he was a Jew!" people said. **"Was he not a human being?"** the Prophet, *sallallaahu ‘alayhi wa sallam*, replied.¹

This is a confirmation by the Prophet, *sallallaahu ‘alayhi wa sallam*, of how valued a human soul is, regardless of its religious and ideological affiliation and actions in this world.

Torture was strictly forbidden by the Prophet, *sallallaahu ‘alayhi wa sallam*, for he said: **"On the Day of Judgment Allaah will torture those who torture people in this world."**² This is because it is an 'eye for an eye'.

Another *Hadeeth* reads: **"There are two types of the people of Hell whom I have not seen: men in whose hands are whips like the tails of cattle, with which they beat the people, and women who are clothed yet naked, inviting to evil; and they themselves will be inclined to it, with their heads like the humps of camels, tilted to one side. They will not enter Paradise nor even smell its**

¹Reported by Al-Bukhaari (1229) and Muslim (1596).

²Reported by Muslim (4733) and Abu Daawood (2648).



fragrance."¹

Another proof of the Prophet's respect for the human soul is that he forbade insulting the dead.

The body of a dead person, according to the Prophet, *sallallaahu 'alayhi wa sallam*, shall not be desecrated or mutilated. He said: **"Breaking the bones of a dead person is [prohibited] like breaking the same alive."**²

That is to say: it is a grave sin in either case.

* * *

19. Good Manners

Every human being likes a person with good manners and a smiling face. Therefore, the Prophet, *sallallaahu 'alayhi wa sallam*, promoted good manners and friendliness for he said: **"Nothing would be in a person's favor on the Day of Judgment like good manners. Allaah surely abhors the obscene ribald person."**³

Another *Hadeeth* reads: **"The best among believers are those of best manners."**⁴

He also said: **"Good manners of a believer raise him to the degree of a person who fasts all day and prays all night."**⁵

He, *sallallaahu 'alayhi wa sallam*, also said: **"Believers are lenient and**

¹Reported by Muslim (5098).

²Reported by Abu Daawood (2792) and Ahmad (23172).

³Reported by At-Tirmithi (1925), and ruled it as a sound Hadeeth.

⁴Reported by Al-Haakim (8623) and Al-Bayhaqi (2719).

⁵Reported by Abu Daawood (4165).



tolerant like a wild camel; if moved, it would comply, and if sit on a rock it would also comply."¹

The Prophet, *sallallaahu 'alayhi wa sallam*, was asked about a woman fasting all day and praying all night but who used to harm her neighbors. He said: **"She is doomed to Hell."**²

He also said: **"He who tells lies and acts on them remains ignorant, it is the same for Allaah whether he fasts or not."**³

Another *Hadeeth* reads: **"Obscenity and ribaldry have nothing to do with Islaam. The best Muslims are those with best manners."**⁴

* * *

20. Friendship and Love

Friendship is not a hollow quality to claim without a strong foundation of love, sacrifice and generosity, and hence the saying: 'A friend in need is a friend indeed.' Key foundations of friendship were clarified by the Prophet, *sallallaahu 'alayhi wa sallam*, by saying: **"The best companion in the eyes of Allaah is one who is best to his companion, and the best neighbor in the eyes of Allaah is one who is best to his neighbor."**⁵

Another *Hadeeth* reads: **"Any two believers who love each other for the sake of Allaah, the one with stronger love shall be the most loved by Allaah."**⁶

¹Reported by Al-Bayhaqi (7778).

²Reported by Ahmad (9298).

³Reported by Al-Bukhaari (5597) and Ahmad (9463).

⁴Reported by Ahmad (19915).

⁵Reported by At-Tirmithi (1867) and Ahmad (6278).

⁶Reported by Ibn Hibbaan (566).



He also said: **"None of you shall be a true believer until he wishes for his brother what he wishes for himself."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, even advised that a person would be admitted into Paradise and raised in ranks therein due to that person's love of good people. A man once came to the Prophet, *sallallaahu 'alayhi wa sallam*, asking: "When shall the Hour befall?"

"What have you prepared for it?" asked the Prophet, *sallallaahu 'alayhi wa sallam*.

"Nothing, save that I love Allaah and His Messenger, *sallallaahu 'alayhi wa sallam*," the man replied.

"You shall be with the ones you love," said the Prophet, *sallallaahu 'alayhi wa sallam*.

Anas, may Allaah be pleased with him, then said: "Nothing made us rejoice like the Prophet's words: **"You shall be with the ones you love."**"

The Prophet, *sallallaahu 'alayhi wa sallam*, urged choosing friends meticulously as he said: **"Do not take anyone but believers for friends, nor invite to your food but the pious."**²

He also said: **"Man is judged by his friend's manners. Therefore, consider carefully whom you take for friends."**³

* * *

21. *How to Teach People?*

A successful teacher is a quiet person with a strong argument and sincere words that touch the hearts of his listeners.

¹Reported by Al-Bukhaari (12) and Muslim (64).

²Reported by At-Tirmithi (2318) and Abu Daawood (4192).

³Reported by Ahmad (8065).



Undoubtedly, the Prophet, *sallallaahu 'alayhi wa sallam*, was the best teacher. He said: **"I am like a father to you while teaching you."**¹

Good teaching practiced by the Prophet, *sallallaahu 'alayhi wa sallam*, includes the narration reported by Anas, may Allaah be pleased with him:

"While we were with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, in the mosque, a bedouin came in and began urinating. The Companions of the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Stop, stop"**. Another narration reads "... people started to stop him but the Prophet, *sallallaahu 'alayhi wa sallam*, stepped in to say: **"Leave him alone!"** They left him until he finished. Thereafter, the Prophet, *sallallaahu 'alayhi wa sallam*, asked him to come over and told him: **"Mosques are the houses of Allaah. They are not meant for such urination or any other filth. Instead, they are dedicated to remembrance of Allaah, prayer and reciting Qur'aan."**²

On the authority of Mu'aawiyah ibn Al-Hakam As-Sulami, may Allaah be pleased with him, he said:

"While I was praying with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, a man sneezed.

"May Allaah have mercy on you," I said.

People around gazed at me so I said: 'Woe to me! Why do you look at me like this?' They hit their thighs repeatedly. I understood that they were telling me to be silent, and so I complied. When the Prophet, *sallallaahu 'alayhi wa sallam*, whom I would sacrifice my parents for him for I have never seen a better teacher earlier or later, finished prayer, he did not chide, hit or insult me, but rather said: **'Casual words are not accepted in prayers. Rather they are only for praise, glorification and**

¹Reported by Abu Daawood (7) and Ahmad (7102).

²Reported by Muslim (429).



reciting Qur'aan."¹

The Prophet, *sallallaahu 'alayhi wa sallam*, used to resort to sound reasoning while engaging in dialogue and teaching. Abu Umaamah, may Allaah be pleased with him, said that a young man came to the Prophet, *sallallaahu 'alayhi wa sallam*, and said: "O Messenger of Allaah, give me permission to commit fornication." The people turned to him to rebuke him, saying, "Shh, shh." The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Come here."** So he came close to him and he told him to sit down.

He, *sallallaahu 'alayhi wa sallam*, said: **"Would you like that for your mother?"** He said: "No, by Allaah, may I be sacrificed for you." He said: **"Nor do people like it for their mothers."** He said: **"Would you like it for your daughter?"** He said: "No, by Allaah, may I be sacrificed for you." He said: **"Nor do people like it for their daughters."** He said: **"Would you like it for your sister?"** He said: "No, by Allaah, may I be sacrificed for you." He said: **"Nor do people like it for their sisters."** He said: **"Would you like it for your paternal aunt?"** He said: "No, by Allaah, may I be sacrificed for you." He said: **"Nor do people like it for their paternal aunts."** He said: **"Would you like it for your maternal aunt?"** He said: "No, by Allaah, may I be sacrificed for you." He said: **"Nor do people like it for their maternal aunts."** Then he placed his hand on him and said: **"O Allaah, forgive his sin, purify his heart, and guard his chastity."**

The young man was not attracted to illicit sexual intercourse ever after.²

* * *

¹Reported by Muslim (836) and An-Nasaa'i (1203).

²Reported by Ahmad (21185).



22. *Voluntary Work and Public Interest*

Lately, the whole world has developed an interest in voluntary and relief works. Governments support such efforts and offer facilities due to the importance of helping people and relieving people in disaster-struck areas.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, urged people to work for the public interest and ease the troubles of others, promising an unlimited reward for doing so.

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"I have seen a man rolling in Paradise under a tree he cut off from the pathway because it was harming people."**¹

He also said: **"Good and bad deeds of my nation have been reviewed before me. Of the best deeds I found is harm being removed from paths frequented by people."**²

Removal of harmful objects is part of one's faith as the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Faith consists of more than seventy parts, the highest among which is to say 'There is no god worthy of worship but Allaah, and the lowest among which is to remove harm from the way. Shyness is surely a part of faith."**³

He also said: **"The best deed to practice is to make your believing brother happy, pay off his debt or to feed him bread."**⁴

Another *Hadeeth* reads: **"The one who supports a widow or a**

¹Reported by Muslim (4745).

²Reported by Muslim (859) and Ahmad (20569).

³Reported by Muslim (51) and Abu Daawood (4056).

⁴Reported by Al-Bayhaqi (7273) in his book '*Shu'ab Al-Eemaan*'.



poor person is like a fighter in Allaah's cause or someone who constantly fasts by day and prays by night."¹

He, *sallallaahu 'alayhi wa sallam*, paid tribute to the tribe of Ash'aris for their stance in times of skyrocketing prices, troubles and wars, saying: **"The Ash'aris, if they run out of food at war or otherwise suffer shortage, would bring all that they have in one cloth and share the same equally in one pot. Hence, they are from me and I am from them."**²

Another *Hadeeth* reads thus: **"He who digs up water shall be rewarded on the Day of Judgment for every living thing, be it a jinn, a human being or a bird, drinking from it."**³

* * *

23. *Shoora (Mutual Consultation)*

It goes without saying that everyone needs expert advice and exchange of views and opinions to come up with correct choices and sound decisions on issues of concern.

Shoora (consultation) has been mentioned in the Ever-Glorious Qur'aan twice as Allaah has commanded His Prophet, *sallallaahu 'alayhi wa sallam*, thereof in the first verse Saying (what means): **"... and take counsel with them in the affair..."** (Qur'aan 3: 159) ;and hailed those acting upon it in the other verse as Saying (what means): **"And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them."** (Qur'aan 42: 39)

¹Reported by Al-Bukhaari (4934) and Muslim (5295).

²Reported by Al-Bukhaari (2306) and Muslim (4556).

³Reported by Al-Bukhaari in *At-Taareekh Al-Kabeer* (1 / 331).



In other words, Allaah hailed them because they do not act as despots, but rather look into all aspects of a given matter to come to the true outcome.

Although the Prophet, *sallallaahu 'alayhi wa sallam*, did not need any advice, since he was supported by the divine revelation. Allaah commanded him to practice *Shoora* so that his nation would figure out what a positive act mutual consultation is, and follow in his steps.

The Prophet, *sallallaahu 'alayhi wa sallam*, sought his Companions' advice in many cases, and acted upon his advisors' opinions in many cases as well. Abu Hurayrah, may Allaah be pleased with him, said: "The person who used to seek advice the most that I have seen was the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, from his Companions." ¹

Accordingly, the Prophet, *sallallaahu 'alayhi wa sallam*, sought his Companions' advice on whether to dig under the foundations of the Ka'bah and build over it, or maintain the parts that needed restoration.

At the Battle of Badr, the polytheists gathered to fight the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. **Therefore**, he summoned his Companions and said: **"This is Makkah, picking your fight at the hands of its best."** He sought their advice on fighting. Abu Bakr spoke well, and so did 'Umar, may Allaah be pleased with them. Thereafter, Al-Miqdaad ibn 'Amr, may Allaah be pleased with him, stood up to say:

"O Messenger of Allaah, go for whatever Allaah has commanded you to do, for we are with you. We shall never repeat the Israelites' words to Moses and say 'O Moosa! *we shall never enter it so long as they are in it; go therefore you and your Lord,*

¹Reported by At-Tirmithi (1636) and Ahmad (18166).



then fight you both surely we will here sit down, " but we say 'Go therefore you and your Lord and surely we will fight with you. I swear to Allaah if you need us at Bark Al-Ghimad (i.e., Abyssinia) we shall definitely fight with you until you are there."

Thereupon, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, prayed for him and said: "**O people, advise me!**" Actually, he was seeking the advice of the Ansaar since he was concerned that the Ansaar did not see it obligatory for them to fight with him outside Madeenah, i.e., they did not have to go out.

Sa'd ibn Mu'aath, may Allaah be pleased with him, then said: 'It seems to me that you need to hear from us, O Messenger of Allaah!' "**Yes,**" the Prophet, *sallallaahu 'alayhi wa sallam*, replied.

'We have believed in and made a covenant with you. So, go, Messenger of Allaah for whatever divine commands you received. I swear to the One Who sent you with the true message if you go into this sea we shall definitely follow. We do not fear fighting the enemy tomorrow with you. Surely, we are enduring and steadfast fighters. We implore Allaah to show you admirable deeds by us. So go for fight with us with Allaah's blessing, "' Sa'd, may Allaah be pleased with him, returned.

Further, the Prophet, *sallallaahu 'alayhi wa sallam*, sought the advice of women on important issues. For example, at the Treaty of Al-Hudaybiyah, he consulted his wife Umm Salamah, may Allaah be pleased with her, on what to do with Muslims and acted accordingly. This is to indicate that *Shoora* is a key foundation of the Prophet's life and way of ruling.



24. Combating Injustice

Islaam prohibits injustice, and commands fighting it to protect people against resulting evils. Allaah Almighty Says (what means): *"whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allaah and know that Allaah is with those who guard (against evil)."* (Qur'aan 2: 194)

This Qur'aanic verse confirms that a transgressor may not be transgressed or avenged against. Instead, strictly lawful retaliation should be sought, i.e., no excessive action is allowed. This truly reflects the greatness of Islaam.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, urged combating injustice in several ways as he said: **"If you find my nation fear facing a tyrant to valorously address him as saying 'you are tyrant', then they are doomed."**¹

Another *Hadeeth* reads: **"If people see abominable deeds and stop short of changing the same, Allaah's punishment shall be close."**²

A man once came to the Prophet, *sallallaahu 'alayhi wa sallam*, and said: "O Messenger of Allaah, if a man came down to rob me, what should I do?" **"Then do not give him anything,"** replied the Prophet, *sallallaahu 'alayhi wa sallam*. "What if he fights me?" asked the man. **"Then fight him,"** replied the Prophet, *sallallaahu 'alayhi wa sallam*. "What if he kills me?" asked the man. **"Then you are a martyr,"** replied the Prophet, *sallallaahu 'alayhi wa sallam*. "What if I kill him?" asked the man. **"Then he is in Hell,"**

¹Reported by Ahmad (6495).

²Reported by Ahmad (16).



replied the Prophet, *sallallaahu 'alayhi wa sallam*.¹

Another *Hadeeth* reads thus: **"O people! Do not wish to fight the enemy. Ask Allaah for peace. If you are at war, then be patient. Know that Paradise is under the shades of swords. O Allaah, You are the One Who sent down the Book, Mover of clouds, Defeater of *Al-Ahzaab*, beat them and grant us victory over them."**²

This *Hadeeth* is but a proof that Muslims do not pick a fight, nor do they transgress. Rather, they should not wish to fight in the first place, but ask Allaah for safety and wellbeing.

* * *

25. Code of War and Fighting

The wars fought by the Prophet, *sallallaahu 'alayhi wa sallam*, were nothing like the barbaric wars waged only for destruction and killing as many victims as possible, but rather ethical wars in terms of their objectives, reasons and management. Therefore, the Prophet, *sallallaahu 'alayhi wa sallam*, used to tell his commanders the following: **"Go in the Name of Allaah and with His help, and pursuant to the Messenger of Allaah's, *sallallaahu 'alayhi wa sallam*, creed. Do not kill the elderly, little children or women. Do not transgress. Bring together your war spoils. Be reformers and beneficent for Allaah likes the beneficent."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, once passed by a woman killed in war. He stood near her and said: **"She was not meant to fight."** Then he looked at his Companions and addressed one of them as

¹Reported by Muslim (201).

²Reported by Al-Bukhaari (2744) and Muslim (3276).

³Reported by Abu Daawood (2247).



saying: "**Catch up with Khaalid ibn Al-Waleed so he shall not kill children, hired slaves or women.**"¹

He also prohibited killing women and children at war.

The Caliphs acted accordingly after the Prophet, *sallallaahu 'alayhi wa sallam*. **Therefore**, Abu Bakr, may Allaah be pleased with him, enjoined his commander to the Syria, Usaamah ibn Zayd, may Allaah be pleased with him, saying: "Do not betray, exceed lawful limits, cheat, mutilate, kill little children, the elderly or women. Do not cut off or burn palm trees. Do not cut off fruitful trees. Do not slaughter sheep, cows or camel save for purposes of eating. You shall pass by persons who have kept themselves to hermitages (i.e., monks), leave them for the purposes they have dedicated their lives to."

* * *

26. Happiness

Happiness is a key requirement for all; everyone wants, seeks and strives for happiness. Yet, most people have taken the wrong way to it since they seek it outwardly, i.e., in money, women, travel, fame and prestige.

The core of happiness lies in man himself. In other words, happiness is inherent and inseparable from man. It is found in faith, certitude, contentedness, satisfaction and love for people. The Prophet, *sallallaahu 'alayhi wa sallam*, highlighted this fact in several *Hadeeths*, including: "**How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is thankful for it and that is**

¹Reported by Abu Daawood (2295) and Ahmad (15423).



good for him. If something bad happens to him, he bears it with patience and that is also good for him."¹

The Prophet, *sallallaahu 'alayhi wa sallam*, showed that contentedness is the foundation for happiness and success in this world and the Hereafter as saying: **"He who submits, is given sustenance and feels contented with his livelihood means given thereto by Allaah, he shall prosper."**²

Another *Hadeeth* reads thus: **"He who wakes up secure in his home, with a healthy body and sustenance of the day at hand, it is as if he reigns over the whole world."**³

External factors affecting man's mood and feelings were also considered by the Prophet, *sallallaahu 'alayhi wa sallam*, hence his highlighting of several external elements for happiness due to their impact on man. He said: **"Four matters are parts of happiness: a good wife, a spacious home, a good neighbor and comfortable means of transport. Four matters are part of misery: a bad woman, a bad neighbor, an uncomfortable means of transport, and a straitened home."**⁴

Reasons of happiness include, *inter alia*, optimism. This is the reason why the Prophet, *sallallaahu 'alayhi wa sallam*, "approved of good omens and disliked evil omens."⁵

He used to say: **"He who augurs ill or is augured ill for, or he**

¹Reported by Muslim (5318).

²Reported by Muslim (1746).

³Reported by At-Tirmithi (2268) and Ibn Maajah (4131).

⁴Reported by Al-Bayhaqi (9556).

⁵Reported by Ibn Maajah (3526).



who soothsays or is soothsaid for, does not belong to us."¹

* * *

27. Optimism

Optimism is a constructive human value since it enables one to concentrate and find solutions for the most complex problems. Therefore, optimists are the most successful people despite the fact that challenges they face are myriad.

The Prophet, *sallallaahu 'alayhi wa sallam*, used to approve of good omens based on optimism, but disliked bad omens, i.e., pessimism.

Optimism was a key trait of the Prophet, *sallallaahu 'alayhi wa sallam*, even in his most troubled times. The Prophet, *sallallaahu 'alayhi wa sallam*, migrated with Abu Bakr, may Allaah be pleased with him, from Makkah to Madeenah because of the increasing torture of believers in Makkah. Once the polytheists came to know of his escape, they started hunting for them with a prize of one hundred she- camels for the one who caught them – a magnificent prize by the standards of that time. The polytheists started following the tracks of the Prophet, *sallallaahu 'alayhi wa sallam*, and his Companions up to the cave where they were hiding.

When there, Abu Bakr, may Allaah be pleased with him, saw their feet and so started shedding tears out of concern for the life of the Prophet, *sallallaahu 'alayhi wa sallam*. **Abu Bakr**, may Allaah be pleased with him, said: "O Messenger of Allaah, if any one of them looks down they would surely see us." The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was so confident in his Lord and out of optimism for victory and strong

¹Reported by At-Tabaraani (4262).



belief in his cause: **"What do you think of two persons when Allaah makes up their third?"**

The Ever-Glorious Qur'aan depicted the situation in the following words (which mean): *"If you will not aid him, Allaah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allaah is with us. So Allaah sent down His tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allaah, that is the highest; and Allaah is Mighty, Wise."* (Qur'aan 9: 40)

While Muslims complained of poverty and fear to the Prophet, *sallallaahu 'alayhi wa sallam*, the Prophet, *sallallaahu 'alayhi wa sallam*, spoke optimistically and promised Muslims prosperity, victory and empowerment. Adiiyy ibn Haatim, may Allaah be pleased with him, said:

"While I was with the Prophet, *sallallaahu 'alayhi wa sallam*, a man came in complaining of poverty, followed by another complaining of a highway robbery.

"O Adiiyy, have you ever seen Al-Hirah [a place in Iraq]?" the Prophet, *sallallaahu 'alayhi wa sallam*, asked.

"I have not," I replied.

"If you live long, you shall surely see women in howdahs moving from Al-Hirah to go around the Ka'bah fearing none but Allaah. If you meet good days, you shall definitely open up Khusrau's [King of Persia] treasures!"

"You mean Khusrau, the son of Hurmuz?" I wondered.

"Yes, Khusrau, the son of Hurmuz," the Prophet, *sallallaahu 'alayhi wa sallam*, replied, adding: **"If you meet good days, you shall surely see man giving for charity a handful of gold or silver, looking for takers, but he will find none."**

Adiiyy, may Allaah be pleased with him, said: "I have seen women in



howdahs moving from Al-Hirah to the Ka'bah fearing none but Allaah. I have been one of those opening up Khusrau's treasures. If you are destined for a long life, you shall see what Abu Al-Qaasim, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"If you meet good days, you shall surely see man giving for charity a handful of gold or silver, looking for takers, but he will find none."**¹

* * *

28. *Sense of Humor*

The Prophet, *sallallaahu 'alayhi wa sallam*, was humorous with his Companions and sometimes joked with them. Yet, he set forth a standard so that joking does not end up with lying, mockery and belittling. On the authority of Abu Hurayrah, the Prophet's Companions said: "O Messenger of Allaah, you joke with us." **"Yes,"** replied the Prophet, *sallallaahu 'alayhi wa sallam*, adding, **"but only truthfully."**

Hanthalah, may Allaah be pleased with him, once thought that joking with his wife and kids was a type of hypocrisy. Therefore, he went to the Prophet, *sallallaahu 'alayhi wa sallam*, and said: 'Hanthalah practiced hypocrisy, O Messenger of Allaah.'

'How is that?' asked the Prophet, *sallallaahu 'alayhi wa sallam*.

'When we are with you, you remind us of Hell and Paradise till they almost materialize before us, but when we leave you we are get busy with our wives, children and property and so forget a lot!' I replied. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"I swear to the One in Whose Hand is my soul, if you keep the feeling generated when you are with me, and keep remembering [Allaah] , angels would have shaken your hands on your beds and ways. But Hanthalah, it should be an hour [to worship or work] and another hour [to seek**

¹Reported by Al-Bukhaari (3328).



lawful worldly joys], repeating it thrice."¹

An example of the Prophet's jokes is that a man once came to him to say: "O Messenger of Allaah, put me on a camel." **"I shall only put you on the back of a she-camel's son!"** "O Messenger of Allaah, it would not put up with me!" the man returned. **"Camels only beget she-camels!"** the Prophet humorously replied.

Zaahir ibn Haraam, an unattractive bedouin, was loved dearly by the Prophet, *sallallaahu 'alayhi wa sallam*, who came to him one day while Zaahir was selling some commodities on the market. The Prophet, *sallallaahu 'alayhi wa sallam*, took him by surprise and hugged him from the back. Zaahir could not see who it was, so he said: "Let go me! Who is this?" Turning back, he recognized the Prophet, *sallallaahu 'alayhi wa sallam*, and was happy.

The Prophet, *sallallaahu 'alayhi wa sallam*, then said: **"Who will buy this slave?"** "You will find me unprofitable," said Zaahir, i.e., meaning that he was too unsightly to be bought. **"Surely you are not non-profitable in the eyes of Allaah,"** replied the Prophet, *sallallaahu 'alayhi wa sallam*. Another narration read: **"But you are dear to Allaah."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, used to joke with Anas, may Allaah be pleased with him, saying: **"O you with the two ears!"**³

Anas, may Allaah be pleased with him, said that an old woman came to the Prophet, *sallallaahu 'alayhi wa sallam*, and said: "O Messenger of Allaah, pray that Allaah admits me to Paradise." **"Old persons will not be admitted into Paradise,"** said the Prophet, *sallallaahu 'alayhi wa sallam*. The old

¹Reported by Muslim (4937) and At-Tirmithi (2438).

²Reported by Ahmad (12187).

³Reported by At-Tirmithi (1915) and Abu Daawood (4349).



woman shed tears at the bad news. The Prophet, *sallallaahu 'alayhi wa sallam*, then smiled and said: **"Have you not read the words of Allaah** (which mean): *'Surely We have made them to grow into a (new) growth, Then We have made them virgins, Loving, equals in age...'* **[i.e., Allaah shall return them all to their youth]."**

Such stances adopted by the Prophet, *sallallaahu 'alayhi wa sallam*, were a source of happiness and joy for the people around him. They prove that Islaam is not a religion of a rigid attitude that forgets all about human needs, but addresses these and fulfills the human need for happiness and lawful worldly joys. Consequently, the Prophet, *sallallaahu 'alayhi wa sallam*, promoted realistic and pragmatic teachings that met the requirements of human nature and those of a sound inclination and disposition, as well as social and psychological needs.

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Chapter 3

Muhammad, *sallallaahu 'alayhi wa sallam*, Repels Vices and Evils

1	Homicide
2	Perfidy
3	Anger
4	Terrorism
5	Treachery
6	Perversion
7	Spying
8	Libel and Slander
9	Mistrust
10	Bribery
11	Haughtiness
12	Laziness
13	Despair
14	Suicide
15	Oppression and Transgression



Introduction

Muhammad, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was not sent to a given nation or country. Instead, he was sent to humankind in general, preaching and warning, and calling for the way of Allaah by His divine will, assuming the role of a guiding light. In this course of action, Muhammad, *sallallaahu 'alayhi wa sallam*, commanded people to do what is good and refrain from what is evil, allowed them lawful joys and prohibited corruption.

Muhammad, *sallallaahu 'alayhi wa sallam*, addressed the absolute human nature and conscience. Thus, he freed human nature from spiritual locks so that hearts would fill up with purity, souls with tranquility and manners with beauty and greatness.

By virtue of divine command, the Prophet, *sallallaahu 'alayhi wa sallam*, desired to free man from the prevailing materialism and empower him to resist the huge wave of emancipation that called, and still calls, for degeneration and immorality. Therefore, he called for commitment to patience, endurance and tolerance as much as possible, declaring that anger is a flame forcing man into revenge, unproven mistrust ushers disunity; and warning against slips of the tongue while setting solutions such as using pleasant words and refraining from impure speech.

His message has been all about optimism towards the universe and life. Accordingly, his *Hadeeths* call for optimism, and ward off acts of pessimism such falling into the abyss of despair, unemployment, laziness and negativism. The inviolability of the human soul is a key message as well. Therefore, it is strongly prohibited to violate the security of others by any act of terror or killing. Nor is it allowed for one to harm oneself by any type of harm



or suicide. Clearly, suicide is made one of the gravest sins in Islaam.

The call of Muhammad, *sallallaahu 'alayhi wa sallam*, is unmistakable in terms of self-purification of all the things that cause social, administrative and political corruption. Hence, Islaam prohibits perversion, espionage, treachery, treason and bribery -- all of which is considered abhorrent and dispraised. Hard work is thus strongly emphasized, and haughtiness strongly discouraged.

All of the above is plainly seen in his sayings, actions and gestures so practically and realistically that one feels compelled to look them up and search for them to win happiness in both worlds.

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1. Homicide

Undoubtedly, the right to life is one of the most important and inalienable rights for humans. Taking away such a right is one of the gravest sins as agreed by people across times and geography. In this respect, Allaah Almighty Says (what means): *"Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors."* (Qur'aan 5: 32)

Another verse reads thus (which means): *"And do not kill the soul which Allaah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]."* (Qur'aan 17: 33)



The Prophet, *sallallaahu 'alayhi wa sallam*, has given crystal clear words on homicide, prohibiting every illegal cause thereof, saying: **"Whoever kills a non-Muslim living under Muslim rule will not smell the fragrance of Paradise, although its fragrance may be detected from a distance of forty years."**¹

Another *Hadeeth* reads thus: **"He who kills a non-Muslim who is under a covenant will never smell the fragrance of Paradise which is surely felt from a distance of seventy years."**²

Another *Hadeeth* reads: **"If two Muslims fight each other, the killer and the killed shall be [thrown] into Hell."** "We understand the killer's punishment, O Messenger of Allaah, but why is the killed similarly punishable?" asked the Companions. **"Surely he was keen on killing his opponent,"** replied the Prophet, *sallallaahu 'alayhi wa sallam*.³

He also said: **"To have this world reduced to ashes is less grave in the eyes of Allaah than killing a Muslim."**⁴

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"He who takes up arms against us does not belong to us."**⁵

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2. Perfidy

People detest perfidy simply because no one would like to be victimized by an act of betrayal. Therefore, Islaam prohibits treachery and warns against its consequences as the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Every treacherous betrayer will be holding an**

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- 1- Reported by Al-Bukhaari (2930) and Ibn Maajah (2676).
 - 2- Reported by Ahmad (17387) and An-Nasaa'i (4668).
 - 3- Reported by Al-Bukhaari (30) and Muslim (5140).
 - 4- Reported by At-Tirmithi (1315) and An-Nasaa'i (3922).
 - 5- Reported by Al-Bukhaari (6366) and Muslim (143).



identifying banner on the Day of Judgment."¹

He, *sallallaahu 'alayhi wa sallam*, also said: "A Muslim's pact [with any one] is one [have the same effect]. So, if they make a covenant with any non-Muslim, they shall not commit treachery, for every treacherous betrayer shall be holding an identifying banner."²

He also said: "He who makes a covenant with a person to protect such a person's life [but yet he gets killed], the killer is not of us even if the killed is a disbeliever."³

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: "Faith is the antidote of killing. A believer may not be killed."⁴

Another *Hadeeth* reads: "If a man trusts another and gets killed thereafter, he [the killer] shall be set up a banner of perfidy on the Day of Judgment."⁵

* * *

3. Anger

Having a short-temper and being roused to anger easily constitute an evil warned against by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.

A man once came to the Prophet, *sallallaahu 'alayhi wa sallam*, and said: "Advise me." "Do not become angry," said the Prophet, *sallallaahu 'alayhi wa sallam*. The man repeated his request several times, but the Prophet's

6- Reported by Al-Bukhaari (2949) and Muslim (3269).

7- Reported by Al-Haakim (2626).

8- Reported by Ibn Maajah and Ibn Hibbaan, and the wording is the latter's.

9- Reported by Abu Daawood (2388) and Ahmad (1356).

10- Reported by Al-Haakim (8040).



command was the same every time.¹

Some solutions to ease one's anger have been clarified by the Prophet, *sallallaahu 'alayhi wa sallam*. These include seeking refuge in Allaah from Satan. Two men started insulting each other before the Prophet, *sallallaahu 'alayhi wa sallam*, and one of them turned red with fury. The Prophet, *sallallaahu 'alayhi wa sallam*, then said: **"I know a word if he says it, he would ease his feeling [anger]. He should say: "I seek refuge in Allaah from Satan, the outcast."**²

Another solution is silence for the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Teach others, be easy on them, and do not make [things] difficult [for others]. If any one of you turns angry, he should stay silent."**³

Another solution is changing one's position for the Prophet said: **"If any of you turns angry while standing, he should sit down. If anger leaves him, [then fine] [but if it leaves him not], he should lie down."**⁴

* * *

4. Terrorism

The Prophet, *sallallaahu 'alayhi wa sallam*, held human dignity and humankind in high esteem, which is simply manifested in the Prophet's prohibition of every form of harm and damage to human life, even if it were unintentional.

Allaah Says (what means): *"And those who speak evil things of*

11- Reported by Al-Bukhaari (5651).
12- Reported by Al-Bukhaari (5650) and Muslim (4726).
13- Reported by Ahmad (2029).
14- Reported by Abu Daawood (4151) and Ahmad (20386).



the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin." (Qur'aan 33: 58)

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who harms Muslims on their pathways, their curse shall be on him."**¹

Another *Hadeeth* reads: **"[There shall be] No harm or counter harm."**²

This is an enforceable rule prohibiting causing any person any harm in any form.

Another *Hadeeth* reads: **"No Muslim may terrorize any other Muslim."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"No one of you may take away his brother's property either seriously or in jest."**⁴

* * *

5. Treachery

Wise persons are of one opinion in terms of rejecting treachery. They despise the treacherous since such conduct leads to mistrust, fear and skepticism. Allaah Almighty Says (what means): *"And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allaah does not love the treacherous."* (Qur'aan 8: 58)

15- Reported by At-Tabaraani (3050).

16- Reported by Ahmad (2719) and Ibn Maajah (2331).

17- Reported by Abu Daawood (4351) and Ahmad (21986).

18- Reported by Abu Daawood (4350) and Ahmad (17261).



For his part, the Prophet, *sallallaahu 'alayhi wa sallam*, deemed treachery a quality of hypocrites who are overtly believers but covertly disbelievers. He said: **"The signs of a hypocrite are three: If he talks, he lies; if he promises, he reneges; and if trusted [for something], he will emerge treacherous [thereon]."**¹

Another narration adds: **"If he is antagonized, he hates; and if he makes a covenant, he commits perfidy."**

Many people would say: "I betray those who betray me." Some wives cheat on their husbands if they find such husbands cheaters. This is not a solution actually, but rather an aggravating element. Hence, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Pay back any consignment to him who trusted you, do not betray he who betrays you."**

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"A dishonest person is [also] faithless; a distrustful person is irreligious."**²

Another *Hadeeth* reads: **"The sins most worthy of Allaah's quick punishment in this world, besides the punishment in the Hereafter, are severance of kinship relations, treachery and lying."**³

* * *

6. Perversion

Unaware that this exposes them to Allaah's wrath, some people endeavor to sever other people's relations and bring animosity to their hearts. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Slanderers shall**

19- Reported by Al-Bukhaari (32) and Muslim (89).

20- Reported by Ahmad (11935).

21- *Saheeh Al-Adab Al-Mufrad* (29).



not be admitted into Paradise."¹ The Prophet, *sallallaahu 'alayhi wa sallam*, meant those slanderers who strive to sever relations among people.

Another *Hadeeth* reads: **"He who turns a woman against her husband does not belong to us."**²

However, a person lying for purposes of reconciliation is not committing a prohibited sin for the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who reconciles between persons, whether by idle talk or saying good words, is not a liar."**³

* * *

7. Spying

The Prophet, *sallallaahu 'alayhi wa sallam*, kept the intimate matters and information of other people confidential and inviolable. He even warned against violating them and commanded people to go by appearances, for considering and judging inherent feelings and intentions is the prerogative of Allaah alone.

Allaah the Exalted Says (what means): *"...and do not spy..."* (Qur'aan 49: 12)

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"If you track people's faults, you shall spoil their life, or shall be so close to doing so."**⁴

He also said: **"Every Muslim [i.e., his matters and belongings are inviolable] by any other Muslim, [namely] his blood, property**

22- Reported by Al-Bukhaari (5596) and Muslim (152).

23- Reported by Abu Daawood (1860).

24- Reported by Al-Bukhaari (2495) and Ahmad (26011).

25- Reported by Abu Daawood (4244).



and kin."¹

He, *sallallaahu 'alayhi wa sallam*, also said: "If any of you requests permission [for admittance] but is denied it, he must then go away."²

Another *Hadeeth* reads: "O you who have believed with their tongues but have not actually embraced belief, do not backbite Muslims and do not track their faults for he who tracks their faults Allaah will track his fault, and he who is so tracked by Allaah shall be [disgracefully] exposed in his own home."³

Another *Hadeeth* reads: "He who listens to a group's talking while they dislike him, lead shall be cast into his ears on the Day of Judgment."⁴

He, *sallallaahu 'alayhi wa sallam*, also said: "Part of being a good Muslim is not to mind business other than your own."⁵

* * *

8. Libel and Slander

Do you know who Satan is? He is the one who insults and slanders people, for the Prophet, *sallallaahu 'alayhi wa sallam*, said: "**Two insulters are but two satans falsely accusing and belying each other.**"⁶

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- 26- Reported by Muslim (4650) and At-Tirmithi (1850).
27- Reported by Al-Bukhaari (5776) and Muslim (4006).
28- Reported by Abu Daawood (4236) and Ahmad (18940).
29- Reported by Al-Bukhaari (6520) and Ahmad (2103).
30- Reported by At-Tirmithi (2239) and Ibn Maajah (3966).
31- Reported by Ibn Hibbaan (5726).



He also said: **"Insulting a Muslim is an act of immorality and fighting him is an act of disbelief."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, once advised a man by saying: **"Never insult any one."**²

He also said: **"A believer is not someone who curses constantly."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, even prohibited cursing or insulting animals – this is a code of conduct other nations are unfamiliar with. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Do not insult roosters for they wake [us] up for prayer."**⁴

He even prohibited insulting or cursing the wind. Once, a man cursed the wind while he was with the Prophet, *sallallaahu 'alayhi wa sallam*. The Prophet, *sallallaahu 'alayhi wa sallam*, addressed him, saying: **"Never curse the wind for it is under divinely command. He who falsely curses a thing, such a curse will backfire him."**⁵

One good etiquette taught by the Prophet, *sallallaahu 'alayhi wa sallam*, to one of his Companions was his saying: **"If a person insults you regarding something he knows about you, then do not insult him on something you know about him. Let the same befall him. The reward is yours. Never insult any creature."** The man so addressed said: "I have never insulted a person or an animal ever after."⁶

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32- Reported by Al-Bukhaari (5584) and Muslim (97).

33- Reported by Abu Sawud (3562) and Ahmad (19718).

34- Reported by At-Tirmithi (1942).

35- Reported by Abu Daawood (4437) and Ahmad (20690).

36- Reported by At-Tirmithi (1901) and Abu Daawood (4262).

37- Reported by Ibn Hibbaan (521).



9. Mistrust

Allaah Says (what means): *"O you who believe! Avoid most of suspicion (mistrust), for surely suspicion in some cases is a sin."* (Qur'aan 49: 12)

Another verse reads (what means): *"O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done."* (Qur'aan 49: 6)

Mistrust leads to severing ties of kinship and upsetting human relations. It is also likely to lead to aggression against others. Therefore, Islaam prohibits a Muslim to mistrust other people baselessly. Additionally, it commands providing evidence before any accusation. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Avoid suspicion, for suspicion is the most untruthful [kind of] talking. Do not spy; do not stealthily inquire; do not envy; do not break up, but be brothers, O slaves of Allaah."**¹

* * *

10. Bribery

Bribery is a dangerous and immoral act that usurps the rights of others. The Prophet, *sallallaahu 'alayhi wa sallam*, prohibited such conduct outright since it corrupts the whole society and undermines its civil image. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"May Allaah's curse befall the one who gives a bribe and the one who receives it."**²

Such prohibition applies more stringently to settling disputes among litigants for bribes in such cases lead to unlawful distribution

38- Reported by Al-Bukhaari (4747) and Muslim (4646).

39- Reported by Ahmad (6689) and Ibn Maajah (2304).



of rights. They may even cause innocent persons to be imprisoned or executed. Abu Hurayrah, may Allaah be pleased with him, said: "The Prophet, *sallallaahu 'alayhi wa sallam*, prayed for Allaah's curse on those who give and take bribes in litigations." ¹

* * *

11. Haughtiness

The Prophet, *sallallaahu 'alayhi wa sallam*, used to teach his Companions that appearances can be deceptive. Therefore, man should be evaluated against standards of faith and piety rather than physical appearances. On the authority of Sahl ibn Sa'd As-Saa'idi, may Allaah be pleased with him, he said: "A man passed by the Prophet, *sallallaahu 'alayhi wa sallam*, who addressed a man sitting there, saying: **"What do you think of this man?"** "A noble man for all, I swear to Allaah if he proposes, he would definitely be accepted, if he intercedes for someone, he would definitely be accepted, and if he talks, he would definitely be listened to," the man said.

The Prophet, *sallallaahu 'alayhi wa sallam*, remained silent until a poor Muslim passed by. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"What do you think of this man?"** "If he proposes, he would definitely not be accepted, if he intercedes for someone, he would definitely not be accepted, and if he talks, he would definitely not be listened to," he replied. The Prophet, *sallallaahu 'alayhi wa sallam*, then said: **"This [the poor person] is much better than having the whole earth full of people like that one [the seemingly noble]."**

Similarly, Abu Hurayrah, may Allaah be pleased with him, said: The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"There might be an unkempt and dust-covered [person] dismissed at doors, but if he swears in**



supplication to Allaah [for a certain end] Allaah would definitely answer his supplication."

On the authority of 'Uqbah ibn Amir, may Allaah be pleased with him, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"No one shall have superiority to any other save with faith or good action. It suffices for man [to be doomed] to be obscene, ribald, miserly and a coward."**¹

The Prophet, *sallallaahu 'alayhi wa sallam*, disliked mocking others. Ibn Mas'ood, may Allaah be pleased with him, was picking a toothstick for the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, from a tree. The wind was moving him away and people caught sight of his legs which were extremely thin. People around laughed at him, whereupon the Prophet, *sallallaahu 'alayhi wa sallam*, asked: **"What are you laughing at?"** "At the thinness of his legs, O Messenger of Allaah," they replied. He answered: **"I swear by the One in Whose Hand my soul is, these legs are heavier in the Scale [of good deeds] than Uhud [a mountain]."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, disliked ridiculing a person because of his father and mother. Al-Ma'roor ibn Suwayd, may Allaah be pleased with him, said: "We passed by Abu Tharr at Ar Rabthah. A garment was on him and a similar one was on his servant. 'O Abu Tharr, if you combine both garments for yourself, they will be a full gown,' we told him.

He answered: 'Once I had a conversation with a brother of mine whose mother was a non-Arab, and so I ridiculed her. He submitted his complaint to the Prophet, *sallallaahu 'alayhi wa sallam*. **Later on**, I met the Prophet, *sallallaahu 'alayhi wa sallam*, who said: **'O Abu Tharr, you are a man**

41- Reported by Ahmad (16675).

42- Reported by Ahmad (876).



with some pre-Islaamic manners.' 'O Messenger of Allaah, he who insults men, men would return insults to the insulter's father and mother,' I said. **'O Abu Tharr, you are a man with some pre-Islaamic manners. They are your brothers [servants] whom are placed by Allaah under your control. So, feed them of what you eat, clothe them of what you clothe with, and never assign them unendurable chores. If you do, then help them.'**¹

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12. Laziness

Laziness is a loathsome quality that may befall individuals, peoples and nations and, if so, cause them to lag behind others by preventing them from catching up with progress and development.

Hypocrites are censured for this trait by Allaah, Who says (what means): *"Surely the hypocrites strive to deceive Allaah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allaah save a little."* (Qur'aan 4: 142)

The Prophet, *sallallaahu 'alayhi wa sallam*, sought refuge in Allaah from laziness by saying: **"O Allaah, I seek your refuge from disability and laziness."**² He combined disability with laziness because if one is lazy, he becomes unable to execute his duties.

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13. Despair

Many people are stricken by despair, i.e., feeling hopeless of

43- Reported by Al-Bukhaari (29) and Muslim (3140).

44- Reported by Al-Bukhaari (2611) and Muslim (4874).



receiving Allaah's mercy and forgiveness due to the fact that they have committed grave sins and violations. Yet, the Prophet, *sallallaahu 'alayhi wa sallam*, said that there is no room for despair in Islaam since Allaah's mercy is open for the faithful and repentant.

Allaah Says (what means): *"Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allaah. Indeed, Allaah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."* (Qur'aan 39: 53)

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Regretting [a sin] is repentance. A repentant believer is like a sinless person."**¹

He also said: **"Allaah has divided mercy into one hundred parts, withheld ninety nine parts thereof and sent down to earth one part based on which all creatures have mercy on each other, including a horse lifting its hoof off its foal in order not to harm it."**

Another narration reads: **"Allaah divided mercy into one hundred parts, He divided one part among creatures and withheld ninety nine parts up to the Day of Judgment."**²

In a *Hadeeth Qudsi*, Allaah Almighty Says: **"O son of Aadam, if you implore Me and beseech Me, I will forgive you for whatever you have done, and I shall think nothing of it. O son of Aadam, if your sins pile up to heaven, but you ask for My forgiveness, I will forgive you and I shall not mind. O son of Aadam, If you come to me with as many sins as the dust of the earth, but associating none (i.e., worshipping none but Me) with me, I will meet you with**

45- Reported by At-Tabaraani (775).

46- Reported by Al-Bukhaari (5541) and Muslim (4942).



forgiveness commensurate to your sins." ¹

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14. Suicide

The Prophet, *sallallaahu 'alayhi wa sallam*, stressed that one's life is a divine trust. Therefore, it is prohibited to harm oneself for any reason, whatsoever. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who kills himself with a piece of iron, the piece of iron will be in his hand stabbing himself in the belly and so he will be tortured eternally in Hell. He who drinks poison and kills himself, will be sipping it and will be tortured eternally in Hell. He who flings himself off a mountain and kills himself, he shall be going down in Hell perpetually."**²

Consequently, Muslim countries, despite their chronic problems, poverty, etc., account for the least number of suicides worldwide.

He, *sallallaahu 'alayhi wa sallam*, also said: **"He who asphyxiates himself, shall be asphyxiating himself in Hell; and he who stabs himself, shall be stabbing himself in Hell."**³

* * *

15. Oppression and Transgression

Some people are tempted by their power and position to transgress against others and take away their rights with impunity in this world. Consequently, the Qur'aan warns such transgressors of

47- Reported by At-Tirmithi (3463) and Ahmad (20499).

48- Reported by Al-Bukhaari (5333) and Muslim (158), and wording is the latter's.

49- Reported by Al-Bukhaari (1276) and Ahmad (9245).



their end, while stressing that they shall not be ensured any immunity from punishment.

Allaah Says (what means): *“And never think that Allaah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror] Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.”* (Qur’aan 14: 42 – 43)

Allaah also Says (what means): *“...and do not exceed the limits, surely Allaah does not love those who exceed the limits.”* (Qur’aan 2: 190)

The Prophet, *sallallaahu ‘alayhi wa sallam*, said: **"Beware [avoid] injustice for it turns into layers of darkness on the Day of Judgment."**¹ These words are more powerful and drive the idea home in Arabic, since the corresponding words for 'injustice' and 'layers of darkness' belong to the same lexical root.

He also said: **"He who does injustice, oppresses, or assigns unendurable tasks to a non-Muslim under a covenant, or involuntarily takes something away from him, I shall be his litigant on the Day of Judgment."**²

Conveying the word of Allaah in a *Hadeeth Qudsi*, the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **"O my slaves, I have prohibited injustice for Myself, and made it prohibited for you as well. So do not practice injustice among each other."**³

One day, the Prophet, *sallallaahu ‘alayhi wa sallam*, told his Companions:

50- Reported by Muslim (4675).

51- Reported by Abu Daawood (2654).

52- Reported by Muslim (4674).



"Do you know who a bankrupt person is?" "A bankrupt among us is the one who is penniless and does not have any property," people replied. "The bankrupt person of my nation is a person coming on the Day of Judgment with prayers, fasting and Zakaat, but also with insults and slanders others, takes illicit gains from the wealth of others, causes bloodshed and beats others; those done injustice by such a person shall receive the rewards of his good deeds until they are used up. After that, he will receive the bad deeds of those he has been unjust to, until he is thrown away into Hell," the Prophet, *sallallaahu 'alayhi wa sallam*, replied.¹

After this, would anyone dare to be unjust?

* * *



Chapter 4

Muhammad, *sallallaahu 'alayhi wa sallam*:

The Cure for the Problems of Humankind

1	The Cure for Terrorism
2	The Cure for Domestic Violence
3	The Cure for Anxiety and Depression
4	The Cure for Spiritual Emptiness
5	The Cure for Sexual Deviations
6	The Cure for Alcoholism and Drug Problems
7	The Cure for Sorcery, Divination and Charlatanry
8	The Cure for Poverty
9	The Cure for Environmental Imbalance



Introduction

Moses, Jesus and Muhammad, the Messengers of Allaah, may Allaah exalt their mention, had a common cause in their messages similar to those preached by other brother prophets. They all appealed to sound human nature, observing the same doctrines, ethics and aspects of worship of such messages. Hence, Islaam has been described to be the religion of natural disposition as Allaah Almighty Says (what means): *“So direct your face toward the religion, inclining to truth. [Adhere to] the Fitrah of Allaah upon which He has created [all] people. No change should there be in the creation of Allaah. That is the correct religion, but most of the people do not know.”* (Qur’aan 30: 30)

One way to handle human nature is to concede human inclinations and dispositions. Accordingly, no human being may deny psychological facts as well as inclinations, emotions and instincts that Allaah has implanted in us for these require lawful satisfaction; i.e., if these pose any problems, then they must be handled without a sense of denial, idealism or superiority.

The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, effectively tackled the social problem of terrorism for it is as old as history, and takes several forms including intellectual and physical terrorism. The Prophet, *sallallaahu ‘alayhi wa sallam*, developed practical solutions in line with the Islaamic methodology of moderation and tolerance to tackle terrorism.

The Prophet, *sallallaahu ‘alayhi wa sallam*, also addressed domestic violence that broke out in communities long ago due to the unchecked nature of human beings. In this respect, he requested men to be good companions, use soft speech and be tolerant and caring towards the family and children.



The Prophet, *sallallaahu 'alayhi wa sallam*, devised an effective cure emerging from the human soul for the pervasive problems of our time that include anxiety and psychological depression while observing external causes with a view to mitigating and eliminating these problems.

Similarly, the Prophet, *sallallaahu 'alayhi wa sallam*, addressed marital problems by urging people to marry, seeking the benefits and chastity of this noble bond. To maintain the human race is another reason behind marriage. To this end, the Prophet, *sallallaahu 'alayhi wa sallam*, prohibited taking vows of celibacy; i.e., Islaam tolerates no monasticism. Alcoholism and drug abuse have been also addressed by the Prophet, *sallallaahu 'alayhi wa sallam*, by stating their financial, health, ethical and behavioral disadvantages and the resulting crimes. Severe punishment was prescribed for any abuser as a deterrent.

Given the esteem reserved for reason and intellect in Islaam, the Prophet, *sallallaahu 'alayhi wa sallam*, stood firmly against all unproven superstitions, sorcerers and fortunetellers who corrupt the ways of knowledge and proof and lead to superstition and lies, causing any person doing so to desert Islaam.

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, addressed the issue of poverty and sought refuge from it as well, with cures set forth to save society from it and avoid evils related to it. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"A strong believer is better [in the eyes of] and more cherished by Allaah than a weak believer, though goodness lies in both. Be keen on what benefits you, seek Allaah's help and do not fall short."**¹

His vision extended to encompass the whole universe; i.e., to

1- Reported by Muslim (2663).



befriend the marine, aerial and land environment, making such an attitude part of piety, obedience and gaining proximity to Allaah Almighty. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"If the Day of Judgment comes with any of you holding a seedling in his hand, he should plant it."**¹

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2- Reported by Ahmad in his book *Al-Musnad* (3 / 184).



1. The Cure for Terrorism

One of the most serious problems threatening stability around the world is terrorism, for it strikes horror in the hearts of peaceful people and transgresses against people and their properties.

Terrorism is a global problem; it is not restricted to a certain nation, people or faith.

The Prophet, *sallallaahu 'alayhi wa sallam*, addressed this grave problem from several perspectives:

First: He established the inviolability of property, blood, the soul and how grave it is to violate any of these illegally. He, *sallallaahu 'alayhi wa sallam*, said: **"Surely your blood and property are as strictly inviolable as this day, this month and this country."**¹ He, *sallallaahu 'alayhi wa sallam*, also said: **"The unjustly killed person shall come on the Day of Judgment holding his forehead and head in his hand and veins flowing with blood, saying: 'O my Lord, ask this [person] why has he killed me?'"**²

The Prophet, *sallallaahu 'alayhi wa sallam*, said that human blood will be the first thing for which a man shall be held accountable on the Day of Judgment: **"The first legal redress to be enforced among people on the Day of Judgment is human blood."**³ This stresses how inviolable these rights are and how grave a sin it would be for one to illegally violate them.

Second: Islaam prohibits aggression. The Qur'aan reads (what means): *"...and do not exceed the limits, surely Allaah does not love*

3- Reported by Al-Bukhaari (65) and Muslim (2137).

4- Reported by At-Tirmithi (2955) and Ahmad (1840).

5- Reported by Al-Bukhaari (6357) and Muslim (3178).



those who exceed the limits." (Qur'aan 2: 190)

Third: Terrorist acts were dubbed as pure disbelief by the Prophet, *sallallaahu 'alayhi wa sallam*, by saying: **"Do not recant into disbelief after me [my death], beheading each other."**¹

Another *Hadeeth* reads: **"Insulting a Muslim is an act of immorality, and fighting him is an act of disbelief."**²

Fourth: The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said that two Muslims fighting each other are both doomed to Hell: **"If two Muslims fight each other, the killer and the killed shall be [thrown] into Hell."** "We understand the killer's punishment, O Messenger of Allaah, but why is the killed punishable similarly?" asked the Companions. **"Surely he was keen on killing his opponent,"** replied the Prophet, *sallallaahu 'alayhi wa sallam*.³

Fifth: Non-Muslims under a covenant and those under Muslim protection must not be killed as the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who kills a non-Muslim under a covenant shall never smell the fragrance of Paradise which is surely felt from a distance of forty years."**⁴

Sixth: The Prophet, *sallallaahu 'alayhi wa sallam*, prohibited brandishing a weapon in a person's face: **"No one of you may point a weapon at his brother for he [the one who points the weapon] does not know that Satan may tempt his hand [into killing] and so cause him to fall in a pit of the Hell."**⁵

6- Reported by Al-Bukhaari (118) and Muslim (98).

7- Reported by Al-Bukhaari (46) and Muslim (97).

8- Reported by Al-Bukhaari (30).

9- Reported by Al-Bukhaari (2930).

10- Reported by Al-Bukhaari (6545) and Muslim (4742).



He, *sallallaahu 'alayhi wa sallam*, also said: **"If a Muslim holds a weapon against his brother, Allaah's angels shall keep their curses against him until he moves it away from his brother."**¹

Another *Hadeeth* reads: **"He who stands up in arms against us does not belong to us."**²

Seventh: Perfidy and treachery are prohibited by the Prophet, *sallallaahu 'alayhi wa sallam*, even if against non-Muslims for he said: **"Every treacherous betrayer will be holding an identifying banner on the Day of Judgment."**³

Another *Hadeeth* reads: **"Faith is the antidote of killing. A believer may not be killed."**⁴

He also said: **"He who makes a covenant with a person to protect his life [but yet he gets killed], the killer is not from me even if the one who is killed is a disbeliever."**⁵

Breaking promises and reneging covenants were strongly warned against by the Prophet, *sallallaahu 'alayhi wa sallam*, who said: **"Any community who breaks a covenant shall be plagued by killings; and any community promoting prostitution shall be plagued by death; and any community withholding Zakaat [poor dues] shall be punished by lack of rain."**⁶

Eighth: The Prophet, *sallallaahu 'alayhi wa sallam*, prohibited frightening

11- Reported by Al-Bazzaar (3641).

12- Reported by Al-Bukhaari (6366) and Muslim (143).

13- Reported by Al-Bukhaari (6450) and Muslim (3269).

14- Reported by Ahmad (1356) and Abu Daawood (2388).

15- Reported by Ibn Maajah (2679) and Ibn Hibbaan (5982) and the wording is the latter's. This Hadeeth is ruled as *sond* (Hasan) by Al-Albaani.

16- Reported by Al-Haakim (2566). This Hadeeth is ruled as *sound* (Hasan) by Al-Albaani.



people unlawfully by saying: **"No Muslim may terrorize any other Muslim."**¹

Ninth: The blessing of security, peace and order is well established by the Prophet, *sallallaahu 'alayhi wa sallam*, in his *Hadeeth*: **"He who wakes up secure in his home, with a healthy body and sustenance of the day at hand, it is as if he reigns over the whole world."**²

Allaah reminds believers of this blessing in the Qur'aan by Saying (what means):

- *"Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them? Then in falsehood do they believe, and in the favor of Allaah they disbelieve?"* (Qur'aan 29: 69)
- *"So let them serve the Lord of this House; Who feeds them against hunger and gives them security against fear."* (Qur'aan 106: 3 - 4)

Tenth: The Prophet, *sallallaahu 'alayhi wa sallam*, promoted mercy and kindness to all creatures, saying: **"The merciful are rewarded with the mercy of the All-Merciful. Have mercy on those in this world so that the One in Heaven may have mercy on you."**³

* * *

2. The Cure for Domestic Violence

Domestic violence is currently a global issue but was addressed much earlier by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, by

17- Reported by Abu Daawood (4251) and Ahmad (21986).

18- Reported by At-Tirmithi (2268) and Ibn Maajah (4131).

19- Reported by At-Tirmithi (1847) and Abu Daawood (4290).



calling for mutual mercy, forgiveness, overlooking minor mistakes as much as possible, and highlighting positive deeds and looking for them. This is the true message of his *Hadeeth*: **"No believing man should hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another."**¹

In doing so, the Prophet, *sallallaahu 'alayhi wa sallam*, called upon husbands to be kind to their wives, for a husband may not dislike his wife for a single act or misconduct. Instead, he is advised to highlight her good manners that may well be much more than the bad ones he dislikes.

He also said: **"The best of you are the best to their households, [i.e., wives], and surely I am the best among you to my household."**²

On the authority of Mu'awiyah ibn Haydah, may Allaah be pleased with him, he said: "I came to the Prophet, *sallallaahu 'alayhi wa sallam*, saying: 'What do you say about our women?' **"Feed them of what you eat, dress them of what you dress, do not beat them and do not disfigure them,"**³ the Prophet, *sallallaahu 'alayhi wa sallam*, replied.

The advice of the Prophet, *sallallaahu 'alayhi wa sallam*, on women's natures which is the opposite of advocating violence, says: **"You are strongly recommended to act well to women for women are created from a rib; the highest [point] of a rib is the most curved so that if you go to straighten it, you will break it; but if you leave it as it is, it will remain curved. Therefore, you are strongly recommended to act well to women."**⁴

20- Reported by Muslim (2672) and Ahmad (8013).
21- Reported by At-Tirmithi (3830) and Ibn Maajah (1967).
22- Reported by Abu Daawood (1832).
23- Reported by Al-Bukhaari (30284) and Muslim (2671).



All the underlying reasons behind domestic violence have been addressed by the Prophet, *sallallaahu 'alayhi wa sallam*, chief among which is anger, which is a direct cause thereof. The Prophet, *sallallaahu 'alayhi wa sallam*, advised a man who asked him for advice: **"Do not become angry."** The man repeated his request several times, but the Prophet's command was the same every time.¹

He, *sallallaahu 'alayhi wa sallam*, also said: **"He who holds back his anger, Allaah shall shelter his faults or private parts; and he who suppresses his wrath, while being capable of releasing it if he so wills, Allaah shall fill his heart with contentment on the Day of Judgment."**²

Insulting, cursing and obscenity in argument are strongly discouraged since these are reasons that lead to physical violence. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"A believer is not a slanderer, a curser, obscene or vulgar."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, was the best husband to his wives. Anas, may Allaah be pleased with him, said: "The Prophet, *sallallaahu 'alayhi wa sallam*, never hit a servant or a woman."⁴

The Prophet, *sallallaahu 'alayhi wa sallam*, led by example in terms of kindness and leniency, being as far removed as possible from violence and harshness with his wives. Jaabir, may Allaah be pleased with him, said: "The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was a lenient man, if 'Aa'ishah, may Allaah be pleased with her, liked something, he would go with her for it."⁵

24- Reported by Al-Bukhaari (3450).

25- Reported by At-Tabaraani (861).

26- Reported by At-Tirmithi (1900) and ruled it sound.

27- Reported by Muslim (4296).

28- Reported by Muslim (2127).



The above *Hadeeth* shows how caring and kind the Prophet, *sallallaahu 'alayhi wa sallam*, was to his wives in a time when women almost had no rights. 'Umar ibn Al-Khattaab, may Allaah be pleased with him, said:

"I swear to Allaah, in the pre-Islaamic era we thought nothing of women; i.e., we deemed them insignificant, until Allaah sent down about them what He has sent down and ensured them what He has ensured. While I was doing something, my wife said to me: 'What if you do such and such?' 'What do you have to do with this? And why do you even think of something I want?' I replied.

'How strange you are O Ibn Al-Khattaab! You do not accept feedback while your daughter does so with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, until he turns and remains angry the whole day long!" ¹

How would it be possible for such a noble person to be violent or advocate violence when there was not even a single incidence of violence towards women in his entire lifetime?

* * *

3. The Cure for Anxiety and Depression

Wise people concede a spiritual void and various pressures of everyday life are the key reasons behind the psychological disorders, prevalent today, especially anxiety and depression.

These psychological problems have been addressed by the Prophet, *sallallaahu 'alayhi wa sallam*, by promoting strong and faithful belief in Allaah Almighty, for the Ever-Glorious Qur'aan reads (what means): *"Those who have believed and whose hearts are assured by the remembrance of Allaah. Unquestionably, by the remembrance of*



Allaah hearts are assured." (Qur'aan 13: 28)

A believer who extends bridges of communication with his Creator will surely have a contented heart and peaceful mind and conscience. Therefore, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is thankful for it and that is good for him. If something bad happens to him, he bears it with patience and that is good for him."**¹ So, benefit stands firm for him in all cases.

Anxiety and depression may result from fear, poverty, illness or potential calamities. Yet, a believer, who knows that everything is pre-destined by Allaah Almighty, would stick to patience and seek divine reward for any problem befalling him. Thus, such problems and calamities turn into rewards from Allaah Almighty as the Qur'aan reads (what means): *"And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, Who, when a misfortune befalls them, say: Surely we are Allaah's and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course."* (Qur'aan 2: 155 – 157)

The same holds true for imminent threats and harms; a believer would receive any such threats and harms with more contentment, surrender to and belief in Allaah Almighty Whose help he would sought for recovery. Allaah Almighty Says (what means): *"Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allaah is sufficient for us and most excellent is the Protector. So*



they returned with favor from Allaah and (His) grace, no evil touched them and they followed the pleasure of Allaah; and Allaah is the Lord of mighty grace." (Qur'aan 3: 173 – 174)

When things went wrong, the Prophet, *sallallaahu 'alayhi wa sallam*, would rush to prayer. He used to say: **"O Bilaal, call for prayer. Relieve us thereby."**¹ Accordingly, prayer is one of the key ways to achieve inner peace and get rid of worries, anxiety, concern and grief.

The Prophet, *sallallaahu 'alayhi wa sallam*, advised us regarding some supplications and words of remembrance in times of grief and anxiety. These include: **"O Allaah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety."**²

To Asmaa' bint Umays, may Allaah be pleased with her, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"I shall teach you some words to remember in times of distress. Say, 'Allaah, Allaah is my Lord to Him I do not associate nothing.'"**³

On the authority of Anas, may Allaah be pleased with him, the Prophet, *sallallaahu 'alayhi wa sallam*, used to say in times of distress: **"O You, the Ever-**

31- Reported by Abu Daawood (4333) and Ahmad (22009).

32- Reported by Ahmad (4091).

33- Reported by Abu Daawood (1304) and Ibn Maajah (3872).



Living, the Ever-Lasting, I seek your mercy."¹

Therefore, remembering Allaah, Exalted by He, seeking His help and performing prayer are among the best cures for psychological problems, hence the Qur'aanic verse (which means): *"And surely We know that your breast straitens at what they say; Therefore celebrate the praise of your Lord, and be of those who make obeisance. And serve your Lord until there comes to you that which is certain."* (Qur'aan 15: 97 – 99)

* * *

4. The Cure for Spiritual Emptiness

The Prophet, *sallallaahu 'alayhi wa sallam*, addressed the problem of a spiritual void by reviving the divine concept of belief in Allaah, monotheism, steering away from polytheism, belief in all Prophets and Messengers, Divine Books, angels, the Last Day, and predestination, whether good or bad.

In addition to sincere faith, the Prophet, *sallallaahu 'alayhi wa sallam*, addressed this problem by promoting lawful acts of worship that link Muslims to their Lord all the time. The most important of these acts are the five pillars of Islaam, namely: the two testimonies of faith, performing prescribed prayers, paying Zakaat, fasting the holy month of Ramadhaan, and making pilgrimage to the Inviolable House (i.e., Makkah).

Further, the Prophet, *sallallaahu 'alayhi wa sallam*, inculcated in Muslims the concepts of piety, faithfulness, trust and dependence on Allaah, always being mindful of Allaah in all actions for He knows what is disclosed and what is not, feeling responsible even if nobody sees

34- Reported by At-Tirmithi (3446).



him simply because Allaah does.

To Ibn ‘Abbaas, may Allaah be pleased with him, the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“O boy, I shall teach you some words. Be mindful Allaah and He will take care of you. Be mindful of Allaah and He will protect you. If you ask then ask of Allaah, and if you seek help then seek help from Allaah. Know that if the nation were to gather together to benefit you in some way, they would not benefit you except in something that Allaah has decreed for you, and if they were to gather together to harm you in some way, they would not harm you except in something that Allaah has decreed for you. The pens have been lifted and the pages have dried.”**¹

There is another *Hadeeth* on the long conversation with Prophet, *sallallaahu ‘alayhi wa sallam*, with Jibreel (Gabriel), may Allaah exalt his mention, regarding Islaam, *Eemaan* (belief) and *Ihsaan* (excellence). It is one of the most important *Hadeeths* since it points out all the highlights of Islaam in a nutshell.

‘Umar ibn Al-Khattaab, may Allaah be pleased with him, said:

"One day we were sitting next to the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. He went up to the Prophet, *sallallaahu ‘alayhi wa sallam*, knelt before him, placed his palms on his thighs and said: 'Muhammad, inform me about Islaam. The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: **'Islaam implies that you testify that there is no god worthy of worship but Allaah and that Muhammad is the Messenger of Allaah, establish prayer, pay Zakaat, observe the fast of Ramadhaan, and perform**

35- Reported by Abu Daawood (2537) and At-Tirmithi (2440).



pilgrimage to the [House] if you so afford.' He (the inquirer) said: 'You have told the truth'.

He ('Umar ibn Al-Khattaab, may Allaah be pleased with him) said:

'It amazed us that he would put the question and then he would himself verify the truth'. He (the inquirer) said: 'Inform me about *Eemaan* (faith)'. He (the Prophet, *sallallaahu 'alayhi wa sallam*) replied: **'That you affirm your faith in Allaah, in His angels, in His Books, in His Prophets, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil'.**

He (the inquirer) said: 'You have told the truth'. He (the inquirer) again said: 'Inform me about *Ihsaan* (beneficence)'. He (the Prophet) said: **'That you worship Allaah as if you see Him, for though you don't see Him, He, verily, sees you'.**

He (the enquirer) again said: 'Inform me about the Hour (of the Doom)'. He (the Prophet) remarked: **'The one asked here knows no more than the one who is inquiring [about it]'.** He (the inquirer) said: 'Tell me some of its indications'. He (the Prophet) said: **'That a slave girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings'.** He (the narrator, 'Umar ibn Al-Khattaab) said: 'Then he (the inquirer) went on his way but I stayed with him (the Prophet) for a long while'. He then, said to me: **'Umar, do you know who this inquirer was?' 'Allaah and His Prophet know best,' I replied. He (the Prophet) remarked: 'He was Gabriel [the angel]. He came to you in order to instruct you on matters of religion'.**

The Prophet, *sallallaahu 'alayhi wa sallam*, called upon non-believers to believe in the One God and to contemplate and reconsider their stances. 'Imraan ibn Al-Husayn, may Allaah be pleased with him, said: The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said to my father: **"O**



Husayn, how many gods do you worship today?" "Seven," he replied, adding: "six on earth and one in the Heavens." **"Whom among them do you beseech in times of fear and need?"** asked the Prophet, *sallallaahu 'alayhi wa sallam*. "The one in the Heavens," he replied. ¹ The Prophet, *sallallaahu 'alayhi wa sallam*, tried to bring to the man's attention to the fact that how did he come to worship several gods while there is another One Whom he feared and sought His help?

* * *

5. The Cure for Sexual Deviations

The Prophet, *sallallaahu 'alayhi wa sallam*, addressed the issue of sexual deviation by urging early marriage and recommending fasting for those who cannot afford marriage. He sought to eliminate the reasons behind illicit sexual relations, including prohibition of seeking seclusion with unrelated women and looking at them, while conducting a dialogue with the youth on the ugly and serious nature of the of sin adultery and fornication.

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"O young men, he who affords to marry, he should marry since marriage is better for guarding the vision and keeping the private parts chaste. But he who cannot so afford, he should fast for fasting shall be his protection."**²

He also said: **"If you are approached by a person [for marriage] whose belief and manners you are satisfied with, then do give your daughter to him in marriage. If you do not, it shall be a cause of sedition and enormous corruption in earth."** ³

36- Reported by At-Tirmithi (3405).

37- Reported by Al-Bukhaari (4677) and Muslim (2485).

38- Reported by At-Tirmithi (1005).



Another *Hadeeth* reads: **"No man may stay in seclusion with a woman unless accompanied by her *Mahram* [a woman's husband or any male relative she is permanently not permitted to marry]."**¹

When asked about gazing at unrelated marriageable women, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Move away your gaze."**²

Another *Hadeeth* reads: **"A believer is not a believer at the time of committing adultery / fornication, if ever."**³

It is narrated that a young man came to the Prophet, *sallallaahu 'alayhi wa sallam*, asking for his permission to commit adultery or fornication and said: "O Messenger of Allaah, give me permission to commit fornication." The people turned to him to rebuke him, saying, "Shh, shh." The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Come here."** So he came close to him and he told him to sit down. He said: **"Would you like that for your mother?"** He said: "No, by Allaah, may I be sacrificed for you." He said: **"Nor do people like it for their mothers."** He said: **"Would you like it for your daughter?"** He said: "No, by Allaah, may I be sacrificed for you." He said: **"Nor do people like it for their daughters."** He said: **"Would you like it for your sister?"** He said: "No, by Allaah, may I be sacrificed for you." He said: **"Nor do people like it for their sisters."** He said: **"Would you like it for your paternal aunt?"** He said: "No, by Allaah, may I be sacrificed for you." He said: **"Nor do people like it for their paternal aunts."** He said: **"Would you like it for your maternal aunt?"** He said: "No, by Allaah, may I be sacrificed for you." He said: **"Nor do people like it for their maternal aunts."** Then he placed his hand on him and said: **"O Allaah, forgive his sin, purify his heart, and guard his chastity."**

39- Reported by Al-Bukhaari (2784) and Muslim (2391).

40- Reported by Abu Daawood (1836).

41- Reported by Al-Bukhaari (2295) and Muslim (86).



The young man was not attracted to illicit sexual intercourse ever after.¹

As for homosexuality, it is an even graver prohibited sin than adultery or fornication in Islaam. The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Allaah curses those who follow the sin of the people of Lot [sodomy]; Allaah curses those who follow the sin of the people of Lot; Allaah curses those who follow the sin of the people of Lot."**²

* * *

6. The Cure for Alcoholism and Drug Problems

Today's world suffers and pays through the nose for intoxicants and drugs. Islaam has been strict in fighting this issue, and prohibiting every intoxicant regardless of the names and titles given to them.

Allaah Almighty Says (what means): *"O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Satan's work; shun it therefore that you may be successful."* (Qur'aan 5: 90)

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"A large amount of a proven intoxicant renders the minimal amount of it prohibited."**³

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: **"Every intoxicating drink is prohibited."**⁴ i.e., all intoxicants and drugs are included.

1- Reported by Ahmad (21185).

42- Reported by Ahmad (2763).

43- Reported by Ahmad (6271) and Abu Daawood (3196).

44- Reported by Al-Bukhaari (5157) and Muslim (3727).



He also said: "**A drunkard shall not be admitted into Paradise.**"¹

The Prophet, *sallallaahu 'alayhi wa sallam*, also said: "**Do not drink wine for it is the key for every evil.**"²

Umm Salamah, may Allaah be pleased with her, said: "The Prophet, *sallallaahu 'alayhi wa sallam*, prohibited every intoxicant *Muftir* (every substance which slackens the mind)."³ This includes every substance that takes one into a state of lethargy, laziness, numbness, languor and undoubtedly includes drugs.

* * *

7. The Cure for Sorcery, Divination and Charlatanry

Despite the unprecedented technological and industrial progress, millions around the world still fall victim to sorcery, divination and charlatanry. We often read that some key political figures have their respective sorcerers and fortunetellers who claim to foretell future matters as well as conspiracies and plans of their enemies.

Sorcery is a fact of life, but learning and practicing it is a matter of flagrant disbelief for Allaah Almighty Says (what means): "*And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Haaroot and Maaroot.*" (Qur'aan 2: 102) Accordingly, disbelief in the verse is a result of sorcery.

45- Reported by Ahmad (6251), An-Nasaa'i (5577) and Ibn Maajah (3367).

46- Reported by Ibn Maajah (3362).

47- Reported by Abu Daawood (3201) and Ahmad (25416).



The Prophet, *sallallaahu 'alayhi wa sallam*, prohibited sorcery, divination and charlatanry, saying: **"He who augurs ill or is augured ill for, or he who soothsays or goes to a soothsayer, or he who practices sorcery or goes to a sorcerer, does not belong to us."**¹

He, *sallallaahu 'alayhi wa sallam*, also said: **"Avoid the seven grave sins."**

The Companions asked: "What are these, O Messenger of Allaah?" **"Polytheism, sorcery, illegal homicide, usury, fraudulently seizing an orphan's property, fleeing battles, and slandering unknowing chaste female believers"** ² the Prophet, *sallallaahu 'alayhi wa sallam*, replied, clarifying that sorcery comes next in gravity to associating partners with Allaah, which is the gravest sin of all.

Going to fortunetellers, sorcerers and charlatans was prohibited by the Prophet, *sallallaahu 'alayhi wa sallam*, as he said: **"He who seeks a soothsayer's help on something, his prayers shall not be accepted for forty nights."** ³

Believing in their divinations is an equally grave sin for the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who goes to a soothsayer and believes him, he shall be disbelieving in what has been revealed to Muhammad."**⁴

Some people might say: "But sorcerers and soothsayers do sometimes hit upon the truth in their divinations, which is proof of truthfulness." Some people asked the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, about soothsayers. He said: **"They are nothing."** They said: 'O Messenger of Allaah, sometimes they say something and it

48- Reported by At-Tabaraani (4262).

49- Reported by Al-Bukhaari (2560) and Muslim (129).

50- Reported by Muslim (4137) and Ahmad (16041).

51- Reported by At-Tirmithi (125) and Ahmad (9171).



comes true.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **'That is a word of truth that the jinn snatches and whispers into the ear of his familiar, but they mix a hundred lies with it.'**¹

Another narration by Al-Bukhaari reads thus: "On the authority of 'Aa'ishah, may Allaah be pleased with her, she listened to the Prophet, *sallallaahu 'alayhi wa sallam*, saying: **"Surely angels come down among clouds talking about a matter enforced in the Heavens. A devil would eavesdrop, hear and reveal it to soothsayers who would add to the same a hundred lies on their own."**²

On the authority of Abu Hurayrah, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"There are no such things as [incurable] infection, presage, Hamah, or [ill-auguring] Safar [the lunar month]."**³

The prevalence of infection has been proven by the Prophet, *sallallaahu 'alayhi wa sallam*, in other *Hadeeths*, such as when he said: **"Flee from a leper as you would from a lion,"**⁴ and **"A shepherd with ill camels may not graze with a shepherd with healthy camels,"**⁵ i.e., to avoid infection.

The above *Hadeeth* talks about the seemingly inevitable impact of infection, for a disease may or may not cause infection. Therefore, when the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"There is no such thing as [incurable] infection,"** a man wondered at this, saying: "O Messenger of Allaah, when camels are as healthy as deer, but when a mangy camel blends therein they develop signs of mange." **"What**

52- Reported by Al-Bukhaari (5745) and Muslim (4135).

53- Reported by Al-Bukhaari (2971).

54- Reported by Al-Bukhaari (5316) and Muslim (4116).

55- Reported by Al-Bukhaari (5328).

56- Reported by Al-Bukhaari (5328) and Muslim (4117).



infected the first camel, then?"¹ inquired the Prophet, *sallallaahu 'alayhi wa sallam*. The Prophet, *sallallaahu 'alayhi wa sallam*, meant that the first disease was not caused by infection, but as a direct affliction from Allaah, Exalted be He. Therefore, if it spreads by infection, then it is Allaah's will as well; i.e., infection, health and non-infection are all determined by Allaah alone.

Further, denying presage is to prevent pessimism; while denying any effect of the *Hamah*, a bird similar to the owl that the Arabs used to portend ill with if they saw it, is for the same reason.

Finally, denying pessimism in the lunar moth of Safar was to discourage a pre-Islaamic custom. By analogy, many people today are pessimistic about certain days and dates. Therefore, the Prophet, *sallallaahu 'alayhi wa sallam*, invalidated all such false beliefs that linked people to superstitions, divination and charlatanry.

* * *

8. The Cure for Poverty

The Prophet, *sallallaahu 'alayhi wa sallam*, sought Allaah's refuge from poverty in a *Hadeeth* where poverty is linked to a lowly state: **"O Allaah, I seek Your refuge from poverty, scarcity and lowliness."**²

He also made a link between poverty and disbelief, saying: **"I seek Your refuge from poverty and disbelief..."**³ This confirms how serious poverty is because it might lead to disbelief, Allaah forbid!

The Prophet, *sallallaahu 'alayhi wa sallam*, combated poverty through

57- Reported by Al-Bukhaari (5330) and Muslim (4116).

58- Reported by Abu Daawood (1320) and Ahmad (7708).

59- Reported by Abu Daawood (4426) and Ahmad (19514).



encouraging hard work and discouraging begging as he said: **"For any of you to carry his rope, ascend a mountain, gather firewood, sell it and eat and give charity from it is much better for him than begging."**¹

He, *sallallaahu 'alayhi wa sallam*, also said: **"A believer may not humiliate himself."**²

Another *Hadeeth* reads: **"If you were to truly depend on Allaah, He would provide you with the means of subsistence as He does with birds that fly hungry but come back full."**³

Birds fly everywhere to eat, and only land where there is food. They keep flying until they find water, only then do they land to drink. All such activities are for food and drink. Accordingly, work, doing what it takes and most importantly due dependence on Allaah and beseeching him for help are the means to eliminate poverty in Islaam.

This is followed by the role of Zakaat for those incapable of work or for workers who gain less than what they need. Zakaat is a prescribed duty on the rich for the poor. Then follow charities given voluntarily by the rich seeking boundless divine reward.

Allaah Almighty Says (what means): *"And those within whose wealth is a known right, For the petitioner and the deprived"* (Qur'aan 24 – 25)

Allaah also Says (what means): *"And they give food out of love for Him to the poor and the orphan and the captive."* (Qur'aan 76: 8)

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"He who has extra means**

60- Reported by Al-Bukhaari (1386) and Ahmad (10033).

61- Reported by At-Tirmithi (2180) and Ahmad (22327).

62- Reported by At-Tirmithi (2266) and Ahmad (200).



of strength, he should give it to the one who does not; and he who has extra means of sustenance should give it to the one who does not."¹

Since the worst outcome of poverty is for one to lose the most important means of living, including food and clothing, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, gave instructions urging feeding and dressing others to the extent of making these actions expiations for several sins.

* * *

9. The Cure for Environmental Imbalance

The Prophet, *sallallaahu 'alayhi wa sallam*, contributed to solving the problems of man-made environmental imbalance. This includes instructions on saving water, preservation of land and ecological balance, and respect for all creatures including animals.

The Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Any Muslim who grows a plant or plants a seed and a bird, man or animal eats from it, each time any creature eats of it, it shall be an act of charity done by him."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, warned against excreting on the pathways used by people, in water bodies and in shaded areas for he said: **"Beware of the cursed ones."** Some people asked, "Who are the cursed ones?" He, *sallallaahu 'alayhi wa sallam*, replied: **"People who relieve themselves in public pathways or in shaded areas."**³

63- Reported by Muslim (3258) and Abu Daawood (1416).

64- Reported by Al-Bukhaari (2152) and Muslim (2904).

65- Reported by Abu Daawood (24), Ahmad (2580) and Ibn Makah (323).



The Prophet, *sallallaahu 'alayhi wa sallam*, also prohibited excessive use of water as saying: **"Never use water excessively even if you are by a flowing river."**¹

Killing animals uselessly is also prohibited as the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Anyone who unjustly kills a little bird and above shall be held accountable therefore by Allaah on the Day of Judgment."** "How should it be justly, Messenger of Allaah?" they asked. **"To slaughter it for purposes of eating, but never cut off the head and throw it away."**²

The Prophet, *sallallaahu 'alayhi wa sallam*, promoted cleanliness and even likened the earth to a mosque in terms of keeping it clean and pure, saying: **"The earth has been made a place for prayer and source of purification for me."**³

Another *Hadeeth* reads: **"An ant once stung a prophet who, in turn, commanded burning of the ant colony and so it was burned. Allaah then revealed to him: 'Have you annihilated a full glorifying nation just because one of them stung you?'"** Another narration adds: **"Allaah revealed to him, 'If only you had restricted this to a single ant.'"**⁴ An unmistakable message here is environmental balance because if man kills hundreds or thousands of any harmful animals, the relevant species would most assuredly disappear. This is a gross violation of the eco-system developed by the Allaah Almighty.

The Prophet, *sallallaahu 'alayhi wa sallam*, commanded Muslims to clean and purify houses to avoid outbreaks of plague and other epidemics.

66- Reported by Ahmad (6768) and Ibn Maajah (419).

67- Reported by An-Nasaa'i (4369) and Ahmad (6264).

68- Reported by Al-Bukhaari (419) and Muslim (811).

69- Reported by Al-Bukhaari (2796) and Muslim (4157).



He said: "**Clean your backyards.**" ¹

Agriculture, being the intimate friend of the ecosystem, was promoted by the Prophet, *sallallaahu 'alayhi wa sallam*, by saying: "**If the Day of Judgment comes with any of you holding a seedling at hand, he should plant it as long as he can.**"²

* * *

70- Reported by At-Tabaraani (4057).

71- Reported by Ahmad (12512).



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محمد رسول الله

صلى الله عليه وسلم

THE MESSENGER OF ALLAAH, MUHAMMAD ﷺ